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ZOA Will Soon Launch
Big Chalutz Bid—Frisch

BULLETIN

NEW YORK—President Daniel Frisch of the Zionist Organization of America told The Post this week that the ZOA will shortly launch a program for chalutzit (preparation for pioneering in Israel) that will surpass "anything ever planned on the American scene."

He told The Post that the details are still to be worked out but that the program will definitely seek to build "a real chalutzit program."

He said that the ZOA will embark on the new program within a few weeks.

National Jewish Post

NEW YORK—Plugat Aliyah, the General Zionist Chalutz Movement, this week bitterly denounced the Zionist Organization of America, and president Daniel Frisch for a sudden withdrawal of ZOA support from the General Zionist Chalutzit Commission.

The sudden cancellation of ZOA support to the movement had been anticipated by a criticism from Frisch in his "Program for Action" Aug. 20, in which he outlined the goals for the ZOA for his term as president.

Indicating considerable dissatisfaction with the Hechalutz program in the U. S., Frisch proposed in his program a complete re-vamping of the chalutzit program. He rejected the current system of hachshara (training on collective farms in the U. S.) and proposed instead that the ZOA offer young men and women the facilities for training in Israel, instead of in the United States.

Jay Fishman, spokesman for Plugat Aliyah, called the action "drastic" and said it would have a devastating effect on the chalutz movement in the United States.

"This action, by its nature and ramifications, definitely damages the chalutzit program of the ZOA, re-endorsed at their last convention, and is in direct opposition to the expressed needs of the State of Israel, which is in desperate need of trained American chalutzim to settle on the land," Plugat Aliyah said in a formal statement.

Included in the statement was a resolution adopted at the 1949 convention of the Brooklyn ZOA region, the largest in the U. S., which urged the ZOA to resume full sponsorship of the Chalutzit Commission, and asked the ZOA national executive to reconsider the action and restore the commission to its original status.

Fishman said that Plugat Aliyah had been disturbed by Frisch's criticism of U. S. Hechalutz and received assurances from Rabbi Jerome Unger, then assistant to Frisch. Unger joined the American Zionist Council last week as executive director.

Fishman quoted a letter from Unger in which Unger said that "there is no rebuke intended for Plugat Aliyah" in Frisch's program. Unger told Plugat Aliyah, according to Fishman, that "there is no objection on the part of the ZOA to Plugat Aliyah continuing its work."

Fishman said the decision would seriously affect Kvutzat Zipori, the first American General Zionist collective settlement in Israel.

No formal announcement was made by the ZOA of the decision, nor was it indicated when Frisch obtained executive committee support of his demand that the ZOA withdraw support.

NCRAC Baffled By Council Attack
But Will Try Parleys Once More

National Jewish Post

NEW YORK—The problem of the current attacks in the general press on U. S. Jewish Zionists by the American Council for Judaism seems to have baffled the best judgement in U. S. Jewish civic defense, it appeared this week.

After day-long deliberations, the executive committee of the National Community Relations Advisory Council decided to name a strategy committee to make one more effort to negotiate with the anti-Zionist body.

It's Confusing

The NCRAC, coordinating body for U. S. Jewish civic defense, devoted the Sept. 12 meeting of its executive committee to the threat created by the new Council attacks.

Represented were the American Jewish Committee, the Anti-Defamation League, the American Jewish Congress, the Jewish War Veterans and local community committees concerned with civic defense.

Some delegates fought for an immediate publication in the general press of a much-debated res-

As in earlier arguments, foes of the resolution insisted that there was no evidence to indicate that any substantial number of non-Jews were aware of the charges. They felt that a denunciation of the charge in the general press would simply serve to spread it more widely.

While there was widespread differences on strategy in dealing with the Council, The Post learned that the opinion was unanimous at the meeting that the Council's attacks were definitely in the class of anti-Semitic ac-

Landau Yields JTA Stock Control
In Reorganization; Blaustein Out

National Jewish Post

NEW YORK—Approval of a plan for re-organization of the Jewish Telegraphic Agency last week ended a seven-hour JTA board meeting at which managing director Jacob Landau agreed to transfer to a new board all his shares of JTA stock.

Jacob Blaustein, American Jewish Committee president and Landau's bitterest enemy on the board, resigned permanently. Three other board members, Frank Weil, president of the Jewish Welfare Board, Rose Jacobs, and Albert H. Lieberman of Philadelphia, also resigned but it was understood they would reconsider their resignations.

The agreement brought to an end a long-time fight to bring under greater communal control the operations of the world's largest anglo-Jewish press association.

Landau, who founded the JTA, has fought to keep his control despite the fact that in recent years, as much as three-fourths of the JTA's annual operating budget has come from communal funds.

The new board of 25, which will be chosen by the present board within 30 days, will have full authority to deal with widespread complaints about JTA operations.

What Needs Doing

This was understood to refer to the JTA's huge deficits, the status of Seven Arts Feature Syndicate and the Overseas News Agency, the JTA's two subsidiaries; complaints about the JTA's reportedly inadequate domestic news coverage and reported failure of the JTA to furnish clear financial statements to the Council of Jewish Federations and Welfare Funds.

The CJFWF, representing the U. S. Jewish community's 265 local federations and welfare funds, has been pressing for a re-organization of the JTA for some time.

Under the present setup, the JTA has been operated by five trustees, controlled by Landau through his stock ownership, and a board named by the trustees.

No Compensation

Landau transferred control of his stock with no compensation but remains managing director.

Terms of the agreement provide for a new board to be chosen in a fashion to prevent domination by any national Jewish

tivities and should be dealt with as such.

Gets Full Authority

The strategy committee was given full authority to release the denunciation to the general press in the event negotiations fail.

Those supporting a final effort at negotiations admitted that a similar effort in Philadelphia failed to produce any results but said they thought it should be tried again.

The executive committee will hold its next meeting on Oct. 18 at which time the strategy committee is expected to report on the results of its efforts to persuade the Council to either modify its attacks on Jews in the general press, or preferably end them entirely.



JACOB BLAUSTEIN
Through With the JTA

agency and strong enough to carry out needed changes.

The new board will be instructed to follow a policy providing for local autonomy and local communal responsibility of each overseas JTA office. Shares of the Palestine Telegraphic Agency will be turned over to a similar new board in Israel.

The new JTA board will have the task of determining how the new Israel JTA board will be chosen. One of the principles will be that no Israeli Government official will be considered for membership on the Israel board.

The plan was worked out by George Backer, president of the board, and George Alpert, a board member.

What Blaustein Wanted

Details of the plan Blaustein proposed could not be learned though it was reported that it called for even wider communal control than that finally approved.

A definite part of Blaustein's program was dismissal of Landau, whom Blaustein has been seeking to oust for years.

Fifteen board members were present for the meeting, the longest in the history of the JTA board. Herbert Bayard Swope, long-time supporter of Landau, and chairman of the ONA board, Naharia and Haifa.

TRIPOLI ARABS, DISTURBED BY EXODUS,
BEG DEPARTING JEWS TO CHANGE PLANS

TRIPOLI—Tripoli Arabs, who at first watched the exodus of local Jews to Israel with indifference, are becoming disturbed and are pleading with the remaining Jews to stay in Tripoli, it was reported this week.

The Tripoli Arabs were reported as becoming steadily more unhappy about the prospect of a complete loss of their Jewish tailors, carpenters, barbers and similar tradesmen, and, above all, of cheap Jewish labor.

Their pleas were not expected to influence the departure of the Jews from Tripoli, who have many unhappy memories of their treatment.

Landau Denies Bid
For Israel Aid

National Jewish Post

NEW YORK—Jacob Landau, managing director of the Jewish Telegraphic Agency, this week categorically denied a charge that on his recent trip to Israel he sought financial aid from the Israel Government.

The charge was made by Allan Lesser, managing editor of the MENORAH JOURNAL, in one of his exchanges with the JTA following publication of an article in the Spring issue of the periodical, accusing the JTA of mismanagement and waste.

Lesser, informed of the denial, said that the JTA had failed to disprove any of his earlier charges and that he would stand on that record.

was present briefly but took no part in the deliberations.

CJFWF Interested

The CJFWF was not represented formally but it was learned that Harry Lurie, its executive director, was kept fully informed of developments during the meeting.

Landau started the debate with a lengthy statement seeking to refute Blaustein's claims of mismanagement and wasteful operations.

Blaustein reportedly had a majority of the board members with him at the start of the meeting but the situation changed after a full discussion of the charges and counter-charges of Blaustein and Landau.

Reports that Blaustein sought to dominate the JTA were not supported by his reorganization plan though it was understood that if a majority of the board had approved it, he would probably have obtained board chairmanship.

The Post was told that the six or seven AJ Committee members on the board did not at any time speak or vote as a bloc.

Four new hotels are being planned for Tel-Aviv in the course of the year. Hotels will also be constructed in Nathania, Naharia and Haifa.

New York

MOST ISRAELI JEWS NOT FARMERS;
MOST FARMERS NOT KIBBUTZNICKS

By M. Z. FRANK

ORDINARY Zionist propaganda stresses, more than anything else, the collective farm communities in Palestine, the so-called kibbutzim. Anyone who gleans his information from the superficial propaganda is led to believe that all of Israel is one collective community, where there is no difference between rich and poor and where money is not used, children are brought up in communal nurseries and homes, and everybody tills the soil.

The reality is quite different. Not even the majority of the Jews in Israel are engaged in agricultural pursuits. Not all those who are engaged in agriculture live in kibbutzim.

The kibbutzim are a remarkable phenomenon in Israel, in Jewish life and in the world in general. Their contribution to the growth of Zionism and of the Jewish State has been tremendously important. But kibbutz life is not the normal form of Jewish life in Palestine.

There are Jews—thousands of Jews—in Israel, who work the land but who do not live in kibbutzim. A small number among them, especially of the elder colonists, employ hired labor, including Arab labor. But the vast majority of private farmers in Israel are Jewish farmers such as in New Jersey, U.S.A., in Saskatchewan, Canada, or in Mosesville, Argentina. Yichron Yaskov, Raanana and Kfar B'nai Zion are the three different types of private farmers' villages.

Not every Jew who wishes to be a farmer wishes to live in a commune. Not all socialist-minded farmers like the communal type of farm life. Socialists, too, have their own private type farm communities, known as "moshave-ovdim," in which each member owns his own plot of land and where each family brings up its own children.

THE NON-SOCIALIST PRIVATE FARMERS, the so-called middle-class farmers, were neglected until recently. The World Confederation of General Zionists undertook to render them assistance.

Affiliated with the World Confederation is the Council of Private Jewish Agriculture, founded by Agra, an agrarian cooperative representing 24 colonies. The council serves about 2,000 private farms.

With the assistance that the Council receives it could expand its activities. Its activities are mainly two-fold: enabling the existing farms to improve and founding new settlements.

The former demands credit facilities, instruction in the latest methods, etc. The latter means youth training in special centers, giving prospective new colonists the opportunity to form new settlements.

It is fairly well known that kibbutzim train members of the youth aliyah in their own places. It is not so well known that the villages of private farms perform a similar duty for the nation and that they, too, take in numbers of young boys and girls from Cyprus or the Middle East, take care of them, train them, and prepare them to be useful and intelligent citizens of Israel. Raanana has such groups. The two-year-old Kfar B'nai Zion has trained more than its share of youth from outside.

The Council of Private Jewish Agriculture installed three agricultural training centers in the Sharon Valley between Tel Aviv and Nathanya, for refugees arriving from Cyprus and Europe, called Kiryat Saul, Udim and Peduim.

In Kiryat Saul, the old settlers and the newcomers work in a partnership arrangement.

Recently the Council expanded its activities also to the Hefer Valley.

OBVIOUSLY NOT ALL IMMIGRANTS to Israel are fit material for agricultural pursuits. Of those who could be made to take up farming, only a minority would prefer the kibbutz. Private farming in Israel can have a great future.

Special Taxies
On Israel Sabbath

TEL AVIV, Israel—A Religious Bloc deputy in the Israel Parliament got a surprise answer when he inquired last week about the unusual vigor of police

in checking cars on the Sabbath and examining their licenses.

B. Shitreet, minister of police, said that such action was needed on the Sabbath because private car drivers, confident police would not be very active on that day, were operating illegally as taxi-drivers.

Two Rochester Leaders Ridicule Proposal To Donate
Surplus Orthodox Synagogues To Negro Worshippers

National Jewish Post

ROCHESTER, N. Y.—A suggestion that more than a dozen small Orthodox synagogues in a large Negro area here be turned over to Negro worshippers for churches was ridiculed this week by two Rochester Jewish leaders.

The proposal was made by Irving M. Kriegsfeld, director of the Baden-Ormond settlement house, who accused the Jewish community of failure to build real interracial understanding. (NJP Aug. 26).

"There are 16 small Orthodox synagogues in this one mile by one half mile area," Kriegsfeld had said, in making his proposal. "They stand practically empty except for two weeks of the year. Meanwhile Negro congregations with as many as 400 members meet in an old decrepit store."

Joseph Buff, attorney and vice president of

the Beth Hamedrash Hagodel Congregation, retorted that all the synagogues have active congregations, with services on Friday and Saturday. He said some of the synagogues are not used during the week.

Buff admitted that many of the congregations are very small and that eventually, for economic reasons, they might be forced to consolidate.

An officer of a major Jewish organization who declined to permit use of his name, asserted that places of worship were not expected to be in constant use. He agreed with Buff that the synagogues Kriegsfeld mentioned were in use on the Sabbath and he questioned whether any religious group, Jewish or Christian, would simply abandon its house of worship and turn it over to another group.



FRANK

Germans Bar Jew
From Elective Post

MUNICH, (WNS) — Because he was Jewish, Dr. Herbert Lewin was barred from the post of city gynecologist by the Municipal Council of Offenbach, the Frankfurt Rundschau charged this week.

The report stated that after Dr. Lewin was elected to this post in a secret ballot by a margin of one vote, the matter was reconsidered and in an open ballot he lost out to one of the other five candidates.

Council, Pro-Arabs
Head Publicity Group

WASHINGTON — Lessing Rosenwald, president of the anti-Zionist American Council for Judaism, and Kermit Roosevelt, pro-Arab foe of Jewish aspirations in Palestine, are among the officers of a new organization set up here to build "public understanding of the problems of the Near East."

The new organization was registered as the "holyland Emergency Liaison Program," or HELP, which has its headquarters in the office of the Middle East Institute.

In its first announcement, the new organization said it planned "a wide information program" to acquaint Americans with conditions in the Near East and to support voluntary agencies raising funds for relief of the Palestinian Arabs made homeless by the invasion of Palestine.

Chairman of the new group is Dr. Henry Sloan Coffin, who has made anti-Zionist speeches from platforms furnished by the Council. Alfred M. Lilienthal, Washington Council board member and author of an attack on Jewish Zionists in the September "Reader's Digest," is secretary.

Barclay Acheson, an executive of the same magazine and former teacher at the pro-Arab American University at Beirut also is an officer.

Reds Made Jewish Boycott Threat
To Peekskill Stores, Says Schultz

National Jewish Post

NEW YORK—Jewish women, openly identifying themselves as Communists, warned non-Jewish Peekskill merchants that if they did not oppose the anti-Robeson stand of the local daily newspaper, "we Jews will boycott your stores," it was charged this week.

Rabbi Benjamin Schultz, executive director of the American Jewish League Against Communism, made the charge in a report of an investigation of the rioting that accompanied two outdoor events staged by Communist front groups in Peekskill for Negro concert star Paul Robeson.

Charges Follow Probe

Rabbi Schultz, himself a resident in Yonkers, Westchester, said that his charge was based on direct statements from non-Jewish merchants. The newspaper is the Peekskill STAR, which fought the concerts.

Commending Gov. Thomas E. Dewey for his order for a grand jury investigation of the rioting, Rabbi Schultz said that prior to the "invasion" of the area, the substantial Jewish population had lived in peace and amity with the non-Jewish neighbors.

As a result of Communist tactics, Rabbi Schultz asserted, sharp group tensions had developed in the area for the first time.

The statement was one of several developments of Jewish concern following the rioting.

Another was the bid of the pro-Communist American Jewish Labor Council for federal intervention in the situation. The AJLC, which was recently booted out of the American Jewish Congress, asked the U.S. Justice Department to take over the N.Y. state investigation.

A Christian Science Monitor correspondent, Robert M. Hallett, substantiated the Rabbi Schultz statement of an upsurge of anti-Jewish feeling in the wake of the Communist-staged Robeson concerts.

He reported that two Jewish homes, which were some distance from the concert grounds, were stoned the night of the second riot.

That Made It OK

In Peekskill, some hoodlums invaded a Jewish-owned store, insulted the owner and shouted anti-Semitic epithets because they

thought he had attended the second concert, Hallett reported.

Hallett said that the Peekskill-Cortland area was definitely not a hate area but a school official told him there was a big enough anti-Semitic minority "to scare me."

He said that the Peekskill STAR had been partly responsible for the violence. On previous occasions, Robeson has presented concerts in the area without creating difficulty. But before the first riot, the STAR said that the program was being organized by subversive elements. Hallett related the reaction of a refugee Jewish biologist, who fled from Austria to France and then to America, settling in Peekskill.

The sociologist refused to be comforted by police reports that hoodlums were responsible for the rioting and the anti-Jewish scenes.

"Don't forget," he told Hallett, "the Nazis started with just a few young hoodlums. I saw all this happen in Europe and here I am in it again. Shall I fight back or flee again? I don't know what to do."

Schultz Backs Vets

Police reports that no veterans groups were mixed up in the rioting or the anti-Semitic incidents were backed by Rabbi Schultz.

He insisted that his investigation indicated that no veterans groups were involved in the actual fighting and that no veterans groups carried any anti-Semitic slogans or were the source of any anti-Jewish actions.

All-Day Group Plans
Latin-America Move

NEW YORK—The United Lubavitcher Yeshivah, society for the establishment of Orthodox all-day Jewish schools, reported this week that it is conducting a survey on the possibilities of establishing such school in Latin American Jewish communities.

S. A. Jews Get Direct
Sea Route To Israel

BUENOS AIRES—South American Jews can now visit Israel on Jewish lines, serving Kosher food and holding daily religious services by an Orthodox rabbi.

Direct steamship service was started last week between South America and Israel.

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U.S. Jews Will Make Own Decisions

U.S. Jewish Youth Leader Doubts Ben-Gurion Youth Call Harmful

By BEN GALLOB

INDIANAPOLIS (UP)—The chairman of the National Jewish Youth Conference, national coordinating body for organizations of U. S. Jewish youth, said this week he did not believe that Israeli Prime Minister David Ben-Gurion's recent demand for that youth would create any real divisions in the U. S. Jewish community.

Arnulf M. Pins, young and handsome head of the National Jewish Youth organization, offered that comment on Ben-Gurion's statement which was made two weeks ago to a farewell party for the American Histadrut delegation in Tel Aviv.

Asserting that the next task of Israel was to bring in all Jews, Ben-Gurion appealed to Jewish parents in the U. S. to bring their children to the Jewish State. He warned that even if the parents decline to help, "We will bring the youth to Israel, but I hope this will not be necessary."

Ben-Gurion's statement brought a roar of Jewish rage, mixed with fear, throughout the U.S. Louisville Zionist circles were seeking a copy of the text of the talk, amid reports of sharp internal debates. Widespread discussion of the statement was underway in many other communities.

Pins made his comment during a visit here for the fourth annual meeting of the East Central Region youth division of the Joint Distribution Committee Youth Advisory Council, at which he was the chief speaker.

Poor Public Relations
"The statement was certainly poor public relations," the 22-year-old Pins agreed, "but I don't think it will create any divisions in American Jewish life."

He disagreed vigorously with



ARNULF PINS
What's The Fuss About?

predictions that the repercussions of Ben-Gurion's statement would cost the 1950 United Jewish Appeal heavily.

Asked why he felt the statement was not as damaging as many Jewish leaders seemed to believe, Pins said he doubted that Jewish parents were as bitterly opposed to their children going to Israel as was apparently believed.

"I think Jewish parents, like

other parents, are unhappy about their children leaving home at all, but there is a difference between such objections and specific objections to their children going to Israel," Pins said. "In that sense, I don't think there is the reported opposition."

Right Kind of Parents

He added that when he talked about Jewish parents in that connection, he meant Jews who were positively identified with Jewish life.

Pins, who listed himself a strong supporter of chalutzit (pioneering in Israel), said he was willing to talk about Ben-Gurion's controversial statement but listed one qualification.

He pointed out that the text of the statement has not been made available in the U.S., and there was a possibility that the brief dispatches transmitted by the Jewish press associations had not reported Ben-Gurion's position with complete accuracy.

He said that Ben-Gurion had the right to make the statement but that it was not the Israeli prime minister, but American Jewish youth who would have the decisive word on the issue.

Pins, who is president of the Columbia University chapter of the Intercollegiate Zionist Federation of America, said he did not want that comment to stand without amplification.

How It Works

"The American Jewish young person must first make the decision about whether he or she wants to be of service to Jewry, at all," Pins said. "When I talk about service, I mean preparation for lay or rabbinical work as a lifetime career. I'm thinking of Jewish social work, or Jewish teaching, or something on that level."

"Once having made that decision, it is his or her business to learn everything possible about both American Jewish life and Israel. With that background, the Jewish young person can make an intelligent choice about where he or she feels the best contribution can be made—Israel or the U.S. Jewish community."

He explained that he was putting chalutzit on the same level as lay leadership or Jewish social work because, in terms of consecration to an ideal, it would be silly to equate chalutzit with attendance at a synagogue or contributions to the UJA.

He was reminded that it was not only the anti-Zionist American Council for Judaism that feared a threat to the political status of U.S. Jews in a large scale chalutzit movement in the U.S.

He said he did not share the fears of such U.S. Jews.

"Assuming that the departure of 10,000 U.S. Jewish youth annually would constitute a large scale chalutzit movement, I disagree that it would hurt the status of U.S. Jews," he said.

This Sure Cure

"Such fears already are held by those who feel insecure," Pins said. "The only thing that can cure such fears is for events to happen and thus demonstrate that the fears were groundless. The case of the emergence of the Jewish State comes to mind as an example."

He said that the whole issue

JDA Invites Local Federations To Annual Meeting In Detroit

National Jewish Post
NEW YORK—The Joint Defense Appeal will seek to present its case directly to welfare fund officials in a bid to offset increasing criticism from those sources over handling of communal funds in civic defense work, it was learned this week.

Through the Council of Jewish Federations and Welfare Funds, national coordinating agency for the U. S. Jewish community's 265 local federations, increasing pressure has been applied in recent years to the civic defense agencies.

The pressure has been applied most heavily to the American Jewish Committee and the Anti-Defamation League of B'nai B'rith, which raise their funds jointly through the Joint Defense Appeal.

One communal fund-raising agency, the Jewish Community Council, of Flint, Mich., went so far as to withhold allocations from the JDA last spring.

The Flint JCC voted at first to reject completely the request of the JDA for an allocation for 1949, then decided to consider further action only after hearing a spokesman for the JDA states its case for an allocation. (NJP May 13).

The disclosure of plans to soften such pressures was made in the announcement that the National Council of the JDA will hold its fourth annual meeting Nov. 11-13 at the Book-Cadillac hotel in Detroit.

In announcing the event, Col. Melvin H. Schlesinger of Denver, chairman of the annual meeting committee, said: "The broadest possible representation of Welfare Fund leadership will be sought for the Detroit meeting, for it is essential that the Jewish community understand at this time the primary importance of the JDA agencies in the fight for democratic rights."

The statement did not indicate whether a formal invitation had been issued to the CJFWF to attend.

ZOA Spokesman Raps Ben-Gurion Appeal

Jewish World News Service
NEW YORK—The Orthodox Yiddish Daily, the MORNING JOURNAL, referred approvingly this week to Israeli Prime Minister David Ben-Gurion's call to U.S. Jewish youth as "true Zionism," but an unofficial spokesman for the Zionist Organization of America denounced it as "big talk."

The criticism was made by Dr. S. Margoshes, a member of the ZOA national administrative council, writing in his column, "News and Views," in the Yiddish daily, the DAY.

"David Ben-Gurion is a great man but he is great also at pulling a boner," Margoshes said. "When Ben-Gurion talks big about bringing American Jewish youth to Israel regardless of their parents, he is greatly overestimating his powers of persuasion."

Margoshes said the net effect of the Premier's controversial statement would be to aggravate "the difficulties with which Zionists and good friends of Israel have had to struggle for some time in the United States."

of chalutzit was out of proportion in U.S. Jewish thinking.

Why Fear It?

"On the one hand, American Jewry has underplayed the matter," he said. "I don't think there's any need to fear it. On the other hand, I'm opposed to the other extreme, the negation of the Galus and charges that chalutzim are the only real Zionists. That's silly."

Asked about chalutzit at the second annual Assembly of the youth conference, held Sept. 2-9, Pins said that one of the commissions reported that chalutzit and service to the American Jewish community were of equal importance, a stand endorsed by the Assembly.

The National Jewish Youth Conference was organized after sponsors of a National Jewish Youth Institute decided they wanted something more permanent than a periodical discussion meeting. They went to the Jewish Welfare Board and asked for help.

The Conference then was organized, representing local and regional Young Adult and Youth Councils, which in turn, represent in varying degrees, local Jewish youth groups. It gets its

operating budget from the JWB.

Included now as affiliates are ten national organizations: Habonim, National Federation of Temple Youth, Masada, Junior Hadassah, Young Judea, Noar Mizrahi, Junior Mizrahi Women, IZFA and the Jewish Young Fraternalists.

He Ma Go

Pins, a student at Columbia plans to go into Jewish social work. Whether it will be in the United States or in Israel is something he'll decide at the appropriate time.

Israeli papers, please copy.

Mobile Synagogues Asked For Israeli

LONDON—A British Mizrahi (religious Zionist) official this week urged Orthodox Jews to help provide mobile synagogues for observant Israeli soldiers.

Rabbi Hillel Medalie of London returned from a visit to Israel with a report that while the Israeli Government accepted the principle of assuring religious observance generally in the Israeli armed forces the Government could not provide all the necessary equipment.

Another mechanized aid for that purpose urged by Rabbi Medalie was traveling kosher kitchens to make sure that troops in the farthest outposts would be assured of getting Kosher food.

He also asked that 10 jeeps be provided for rabbis to visit outlying army posts.

NEW YORK—(NJP)—The fourth annual meeting of the National Council of the Joint Defense Appeal fund-raising arm for the American Jewish Committee and the Anti-Defamation League will be held Nov. 11-13 in Detroit.

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Agency Official Sees Depression In U.S. Sparking Chalutz Growth

By ASHER BIRNBAUM

National Jewish Post Correspondent
JERUSALEM (NJP)—A top Jewish Agency official said this week that the first economic crisis in the near future in the United States will evoke a wave of anti-Semitism that will strike U. S. Jewish youth first and create an expansion of chalutz (pioneering) emigration to Israel.

Eliahu Dobkin, a member of the Agency executive, made the prediction at a two-day conference for youth and chalutzit here.

Want Proof First

The 600 delegates, after hearing addresses by Foreign Minister Moshe Sharret, Dobkin and Dr. B. Ben Shalom, head of the youth and chalutzit department of the Agency, adopted a resolution urging the Israeli Government to give visas to U.S. Jewish youth seeking to come here only on proof of professional or agricultural training.

Dobkin emphasized the interest of the Israeli in a large-scale American chalutzit movement, which became the main theme of the conference. He urged a change in U.S. Zionist philosophy from "philanthropy to actual immigration."

"The old Zionist generation is convinced and is trying to convince the youth that the objective circumstances in the free countries aren't conducive to the growth of chalutz movements," Dobkin said.

Here's The Viewpoint

"They do not see that the first economic crisis in the near future, accompanied by mass unemployment, will cause the outbreak of anti-Semitism that will strike the Jewish youth first and will arouse chalutzit," he said.

He rapped the budgetary allotments for chalutz groups in the U.S., asserting that in the past year they received \$220,000, "less than that received by one youth center in Brooklyn."

He said that 750,000 American Jewish youth between the ages of 10 and 20, 50,000 were in the various Zionist youth groups and that of these, 11,000 were in groups devoted to chalutzit and 220 are on hachshara (collective training farms in the U.S.).

Would Lower Age

One of his proposals to increase the flow of young pioneers from the U.S. would lower the age of hachshara to 17 or 18 "immediately after graduation from school, before the youth decides on his life work."

He said there were only 23 schlichim (emissaries) from Israel working in chalutz movements in the U.S., or one for each 30,000 youths. He said the number should be expanded greatly.

Rehamia Stiler, former Boston girl who now heads the liaison office of Hashomer Hatzair, oppose the age lowering proposal.

She said that up to 18, Americans were "kids," adding that "it is difficult to teach chalutzit to children interested in cowboys and movies."

Saadia Gelb, liaison chairman for Habonim, the labor Zionist youth branch, surprised his audience with the statement that "we Americans sometimes get the impression that Anglo-Saxon aliyah is not really desired by the Israeli."

The Minneapolis-born Zionist youth leader told The Post later that he would "like to be proven wrong by sincere action based upon the principles enunciated at the conference" by the speakers.

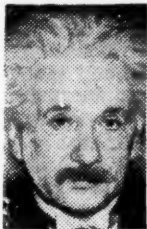
Why Einstein Quit Brandeis U.: His Laski For Prexy Bid Rejected

By PHIL LEVINE

LOUISVILLE (NJP)—Albert Einstein withdrew his name from association with Brandeis University when sponsors of the Jewish-sponsored university turned down his proposal that Prof. Harold M. Laski be named the school's first president, it was reported this week.

The report on the surprise withdrawal of the famed physicist from backers of the school in 1947, the first to give any details on the incident, was made here by George Alpert, president of the board of trustees of Brandeis.

Alpert, who visited Louisville to raise funds for the university building program, described the background of Einstein's withdrawal of his name on June 21, 1947, from the Albert Einstein Foundation, set



EINSTEIN

up to raise \$15,000,000 for the proposed school.

When approached in the beginning to give his support to the project, Einstein showed great sympathy for the idea, Alpert said, and Einstein's liaison man, Prof. Otto Nathan of New York University, did join the board of trustees.

Shortly afterwards, Alpert visited Einstein at Princeton and in the presence of Prof. Nathan, Einstein suggested to Alpert that Einstein be permitted by the board to name the first president of Brandeis.

Alpert was hesitant about making any commitment himself, but told Prof. Einstein that it might be arranged, and then asked the physicist whom he had in mind.

Einstein named Laski and Alpert was dismayed. Laski was a controversial figure and had been labeled a Communist.

"Do you think it proper that the first president of an American university should be an Englishman?"

Alpert asked Einstein.

Einstein replied that he was an internationalist and that Laski's nationality had nothing to do with the case.

Alpert said that his remark seemed to upset Prof. Nathan more than it did Einstein but the final result was that shortly afterwards, Nathan resigned from the Brandeis board and at the meeting at which he did so, he submitted a note from Einstein in which the famous physicist dissociated himself from the enterprise.

Alpert said in Louisville that later he spoke to Max Lerner, now on the faculty of Brandeis, about the matter.

He said Lerner told him that he knew Laski very well and that he knew Laski was not a Communist. Lerner also told Alpert that if Laski had been named president of Brandeis, it would have been one of the "greatest mistakes," Alpert said.

Digest Of The Yiddish Press

COMMENTARY HIT BY YIDDISHISTS AS APOLOGETIC, SIMPLE-MINDED

By RABBI SAMUEL SILVER

QUITE FREQUENTLY an article in the magazine, "Commentary" provokes a Yiddish writer into commentary. Recently, statements by Elliot Cohen, the editor of "Commentary," about the attitude of Jewish intellectuals toward Judaism touched off several retorts by the DAY's S. Margoshes and S. Bickel. But Dr. A. Mukdany, of the JOURNAL, writes that Jewish writers should not even dignify "the assimilated, apologetic, and simple-minded" magazine with any recognition. He tells Elliot Cohen that he need not send him his magazine any more, for there is nothing he can learn from it. On the contrary, says Mukdany, instead of sending articles from



SILVER

"Commentary" to the Yiddish press, why doesn't Cohen run a digest of the Yiddish papers in his magazine?

"He has much more to learn from us than we do from him," sniffs Mukdany, who is especially angry at a Jewish writer who stated in the magazine that Ezra Pound's poetry had a greater influence on him than did the Besht or the Book of Job.

What's Lehman's Stand Now On Church And State?

And the JOURNAL's reaction is "astonishing" to Herbert Lehman's stand in favor of federal support for parochial schools. Lehman joined hands with Mayor O'Dwyer—and also with Cardinal Spellman—in a denunciation of the Barden Bill, which provoked the Spellman-Roosevelt controversy. The Democratic candidate for the U.S. Senate reminded New Yorkers that, as governor, he supported legisla-

tion for state financing of transportation to and from parochial schools. Lehman said he was opposed to the Barden Bill because he does not believe in discrimination. One gathers that he also no longer believes in strict separation of church and state.

M. I. Nirenberger, of the JOURNAL, expresses his admiration for the valiant fight which U.S. Solicitor General Philip Perlman put up to win support for the outlawry of genocide at the recent convention of the American Bar Association in St. Louis. He also registers his revulsion over the refusal of the association to pass the resolution and thus to strengthen the hand of those pushing for U.S. Senate ratification of the proposed U.N. ban on genocide.

Is Rabbi Feldman One Of The Anti-Zionists?

Like a rabid Republican reporting on a Democratic conclave, the pious JOURNAL's London correspondent, S. I. Dorfson hisses out a dispatch on the 6th convention of the Union of Progressive Judaism which took place last month. Dorfson professes that he could not understand what the "yahudim—or

STANLEY IN TROUBLE AGAIN; MAY QUIT ISRAEL FOR PARIS

TEL AVIV, Israel—Sidney Stanley, the British public scandal figure who was rejected by his native Poland and found refuge in Israel after a frantic appeal to the Mizrahi (religious Zionist) controlled immigration office, may leave Israel to settle in Paris, it was learned this week.

Jews, as they call themselves" were talking about in London. He was especially rubbed wrong by a resolution adopted by the Reformers asking the Israel government to treat liberal Judaism with the same deference given to Christianity and Mohammedanism.

Men like Rabbi Israel Matuck have been fighting Zionism tooth and nail; Orthodox Jews have been praying for a redeemed Zion for hundreds of years. Now these "yahudim" have the chatzpah to ask for equality! Dorfson grants that a few "litvishe" Reform rabbis are on the side of true Zionism, but he believes that there will still be plenty of trouble from the Die-hard anti-Zionists.

In the latter category, he includes Rabbi Abraham J. Feldman, of Hartford, outgoing president of the Central Conference of American Rabbis.

A migration officer told a Magistrates' court in Tel Aviv that Stanley had received a travel document and intended to leave for Paris shortly.

He's In Trouble

The report was made in connection with a claim for \$20,000 against Stanley, filed by Barnett Rosen of London. Rosen notified the court he had helped Stanley leave London and disposed of some of Stanley's property. He also filed an appeal for a restraining order to prevent Stanley from leaving the country.

Stanley first became an international figure when he emerged as one of the chief personalities in an investigation of a scandal in British Government activities.

Efforts by British authorities to deport him ran into a blunt refusal by his native Poland to take him. He was twice refused an entrance visa from the Israeli Government until he cabled an appeal to the late Rabbi Meir Berlin, then head of the world Mizrahi movement.

The Mizrahi-dominated immigration department issued Stanley an entry permit. He arrived in Israel last May.

New Chicago Temple Uses Church Facilities

CHICAGO—(WNS)—Congregation Beth Am, one of Chicago's newest synagogues, will use the University Church of the Disciples of Christ for its Rosh Hashanah and Yom Kippur services this year. Last year, too, the church made its facilities available to the synagogue, whose Jewish worshippers this year are expected to number more than 650.

One hundred and four new flats will be complete this week at Kiryat Shmuel, one of the oldest Hapoel Hamizrachi quarters in Haifa.

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I Think As I Please**TOO MANY WOULD-BE INVESTORS
IN ISRAEL WON'T ACCEPT FACTS**

By CARL ALPERT

THESE IS perhaps more criticism and more misunderstanding of the private capital investment policy in Israel than of any other phase of life in the Jewish state. Scores of frustrated and disappointed would-be investors have returned to America with the report that Israel doesn't really want private capital, that the government does everything possible to discourage private investments despite its statements to the contrary, and that there's no use investing anyhow, because sooner or later the state will take all private business.

Little has been done to clarify this difficult problem, and the reports and complaints of unhappy overseas capitalists will continue to mount and to injure the reputation of Israel unless the government there engages in a systematic and efficient public relations campaign to tell the truth about the whole situation.

Not all the blame is to be laid on the doorstep at Hakiryah, and the following case can be presented as typical and composite of many. Mr. B, an American manufacturer of a popular household item, generous contributor to the United Jewish Appeal and long-time Zionist, decides that he, too, will do his share for Israel by opening a branch factory in Tel Aviv. The money he invests, he reasons, will do even more good than his UJA contribution, for it will give employment to a large number of local people, and will make available on the Israeli market a product which the country now has to purchase from abroad.

So, overflowing with optimism, confidence and idealism, he flies to Israel to "survey" the opportunities. He finds there one or two small plants already functioning, which produce about 200 units a week of his item.

"Ridiculous!" he shouts. "Why, no wonder the price is so high. In my factory we shall be able to produce 10,000 a week, using American methods and American machinery, and the price will be only a third."

Despite all his sagacity and his American business experience, Mr. B fails to realize that his factory, if constructed, will be not a boon to the country's economy, but a white elephant which will quickly fail. For with a production rate of 10,000 units a week, his plant will satisfy the complete needs of the country within six months. Then, with its market completely satisfied, the plant will cease operations, the workers will be dismissed, and the machinery will rust in idleness. Surely Mr. B doesn't expect that his Israeli factory will be able to meet American competition in the United States or in the other markets of the world. It can't be done when he has to export his raw materials, too.

IN SHORT, WHAT WE CALL American methods, American "know-how," American large-scale production, are not always adaptable to the needs of a small country. From the point of view of sound economy it is far better to operate small plants, geared to the country's needs, than to plunge into industrial over-expansion with its inevitable consequences. But each American business man thinks he will be the exception, that his plant will succeed, and that he will make a big killing. And he resents it when he is unable to proceed.

"They don't appreciate American methods," he growls. "They just don't want to learn from the way we do things in the United States," and he takes the next plane back to New York.

There are other disturbing factors, as well. Israel is a workers' country, and the government is overwhelmingly under labor control. Israeli labor has socialist ideals which are most precious, yet there is recognition of the fact that without huge capital investments for the next ten or twenty years the country will be strangled. It is recognized, too, that these sums can come only from private capital.

VERY WELL, THE LEADERS of the state have reconciled themselves to the fact that they must welcome private capital, but they insist on drawing a line between predatory capital and altruistic capital. The well intentioned American Zionist who decides to invest in an enterprise which will truly help the country's economy, and who is willing to let his profits remain in Israel or be re-invested in Israel, will be welcome. But the man who rushes to get in on the Israeli boom, who seeks quick, fast profit and regards the whole project a source of income to help pay his expenses at Miami Beach each winter—such an investor will get the run-around.

How is the government to differentiate between the two types of capitalists? Can one tell from looking at a man whether he is "predatory" or whether he has the best interests of Israel in mind? To the labor mentality, every capitalist is bad and selfish unless proven otherwise, and as a result many truly altruistic American Zionists have been treated with suspicion and mistrust by Israeli authorities until, discouraged and disillusioned, they call off the whole deal.

This is by no means all, but it is a simplification of two of the major causes of misunderstanding. The third factor, of equal importance, is the lack of organization in the government. The trouble is that Israel does not yet have a bureaucracy, in the better sense of the word: a system of government based on routine and precedent. But of that, more on another occasion.

**Unitarians Provide
Church and Sitters**

CLEVELAND (NJP)—When the First Unitarian church of Cleveland again offered free use of its facilities to handle the overflow crowd of High Holy Day worshippers at Cleveland's huge Euclid Avenue Temple, a problem arose this week.

The Rev. Robert Killem, pastor of the church, had an answer to that one too. Members of the church kindergarten class will serve as baby sitters so parents can come to the church for Rosh Hashonah and Yom Kippur.



ALPERT

**Denies Munich Paper
Is Jewish - Owned**

National Jewish Post

LOS ANGELES—A former reporter for the German news agency DENA denied this week that the Munich paper which printed a letter that provoked the recent riot was Jewish owned.

Ernest W. Michel, in a statement to The Post, said the Sueddeutsche Zeitung was one of the most anti-Semitic in the American Zone. It printed a letter signed "Adolf Bleitreu," (Remain True to Adolf) which led to a protest march by Jewish DPs, who were clubbed and shot by German police.

Michel said that to the best of his knowledge neither of the two publishers was Jewish, despite a charge to that effect by a Munich DP newspaper.

Promise To Bring Issue To Convention**New Congress Chapter Started
In Detroit, But Fight To Go On**

National Jewish Post

DETROIT—A new chapter of the American Jewish Congress was formed last week in Detroit which immediately launched a drive aimed at members of the Metropolitan chapter, whose expulsion was upheld at a Sept. 8 meeting of the national administrative committee, top body of the organization.

The new Stephen S. Wise chapter has applied for a charter to the national office and to the Michigan Council of the Congress. Both charters were expected to be granted promptly.

The original expulsion order was issued by a meeting of the executive committee last May. It followed hearings ordered by the late Rabbi Wise, which produced documented evidence to support charges against the chapter of "wilful breaches of breaches of organizational discipline and deliberate and repeated defiance of Congress policy-making bodies."

They'll Keep Fighting

Dr. A. Gaberman was elected provisional chairman and John Hurtig, formerly membership chairman of the Metropolitan chapter, was named temporary treasurer.

Speculation that the officers of the Metropolitan chapter would carry their fight to the Congress national convention, despite the action of the administrative committee was verified this week.

The Committee for a Democratic American Jewish Congress, a new internal opposition group pledged to fight the organization's present leadership, said it was launching a national campaign to reinstate the Metropolitan chapter.

Rabbi Shepherd Z. Baum of Brooklyn, the acting chairman of the splinter group, said that the campaign would culminate with introduction of a resolution at

**Dr. Silver Busy
On Speaking Tour**

CLEVELAND—Dr. Abba Hillel Silver is engaged on an extensive speaking tour on the topic "Israel and the American Jew."

The tour is the first since Dr. Silver withdrew from active leadership in all U.S. Zionist affairs earlier this year. He resigned this spring as chairman of the American Zionist Emergency Council, his only remaining formal position in U.S. Zionism.

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Names In The News

MISS MITCHELL DIDN'T LIVE
TO SEE HER NOVEL IN HEBREW

THE apartment of John M. Marsh and his wife, better known as MARGARET MITCHELL, has an excellent collection of foreign editions of her novel "Gone With The Wind." But the novelist did not live to see the last translation to come in, Robert Ruark, Scripps-Howard columnist, reported recently. The day she died after being hit in a traffic accident, four small volumes arrived at the Marsh home. It was the Hebrew translation for Palestine.

The Rare Twist

The Jewish artist who leaves the Yiddish stage for the bigger audience and earnings of non-Jewish life is no novelty in the history of Jews. Miss RITA MARLOWE of London will reverse the process. Already on her way up as a contralto on both the BBC and phonograph records, Miss Marlowe intends to devote herself entirely to Jewish work and her singing will hereafter be completely in Yiddish.

The Single Mind

An avowed foe of socialism, president DANIEL FRISCH of the Zionist Organization of America has remained mum on the issue his election to head the ZOA. since that occasion, Frisch has resumed fire with a distinction between "democracy" and "socialistic statism," indicating that he wanted the former but not the latter in Israel.

With The Rabbis

APPOINTMENTS—Rabbi EPHRAIM F. EINHORN of Goel Tzedec Congregation in Toronto has accepted a call from the First Bradford Hebrew Congregation of Bradford, Pa.

Rabbi JUDAH J. EIDLER has been named spiritual leader of the Astoria Center of Israel, Long Island City.

Dr. NOAH R. ROSENBLUM, former spiritual leader of the Montefiore Hebrew Congregation, has been named rabbi of the

B'nai Israel Jewish Center, Brooklyn.

Rabbi LEON A. FELDMAN of New Rochelle, N. Y., has been named spiritual leader of Congregation Ahavas Sholom of Newark, N.J.

Rabbi M. A. KRA, formerly of Ansonia Court, has been named spiritual leader of the Waltham Jewish Community.

The appointment of Rabbi MORRIS S. FRIEDMAN as spiritual leader has been announced by Temple B'nai Israel of Nutley, N.J.

Congregation Emunath Israel in Manhattan has elected Rabbi MORRIS J. ROTHMAN, formerly rabbi of Yeshiva Reines in Brooklyn, as spiritual leader.

Rabbi ARTHUR L. WEISS, formerly of Congregation Shaare Shomayim, has been named to the pulpit of Congregation Beth Uziel of Philadelphia. Rabbi JOSEPH WINTNER, also of Philadelphia, succeeds Rabbi Weiss.

Rabbi SEYMOUR M. ROSEN has been named spiritual leader of Temple Beth Israel of Mayfair, a new Reform temple in Philadelphia.

The Hollywood Jewish Community Center announced the appointment of Rabbi JACOB J. HONIG, spiritual leader of the Huntington, L. I. Jewish Center, as its new rabbi.

INSTALLATIONS — Rabbi MURRAY BLACKMAN was formally installed last week as assistant rabbi at Temple B'nai Jeshurun in Newark, N.J.

ENGAGEMENTS — Rabbi and Mrs. S. W. SLOTT of Philadelphia, announce the engagement of their son, Meyer, to Fay Parness of Philadelphia.

BIRTHS — Rabbi and Mrs. SHERMAN NOVOSELLER announce the birth of a son, Daniel Edward. The father is spiritual leader of Temple Israel of Wynnefield, Pa.

Mr. and Mrs. MEYER HELLER of Cincinnati announce the birth of a son, Marc David. The father is a student at Hebrew Union College and counselor for the U. of Cincinnati Hillel Foundation.

A decade ago there were only 20 all-day Jewish schools in the U.S. with a total enrollment of 6,000. Today there are nearly 19,000 pupils in 126 such schools.

Radio Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interest to Jewish listeners. No responsibility is assumed by The Post for last minute changes by radio networks.

SUNDAY, SEPT. 25 — "A New Amen," in commemoration of Rosh Hashonah, on the "Eternal Light" program, returning to its regular dramatic series, 12:30 p.m. EDT, NBC.

SUNDAY, SEPT. 25 — Rabbi Jonah B. Wise of Central Synagogue, noted welfare leader, on the "Message of Israel" program, 10 a.m. EDT, ABC.

Model Jewish Schools
Urged For Unity Goal

NEW YORK—A leading Jewish educator proposed this week that an experimental school should be established in every Jewish community in a bid to attract pupils from all the religious and ideological groups in U.S. Jewish life.

The proposal was made by Dr. Isaac B. Berkson, professor at the Dropsie Graduate School of Education in Philadelphia, during a week-end workshop for executives of Bureaus of Jewish Education at Cejwin Camps. The meeting was sponsored by the American Association for Jewish education.

Berkson said such schools, established by Jewish Education Bureaus, would be a significant step toward unity in the Jewish community.

He argued that diversity must be left to the conscience of the individual Jew but Jewish group life must be directed by Jewish teachers toward a common ground.

Michael A. Stavitsky, president of the sponsoring group, called upon the teachers to fight all attempts to cut local budgets for Jewish education.

A J Committee Meeting
Set For Jan. 21 - 22

NEW YORK—The 43rd annual meeting of the American Jewish Committee will be held at the Hotel Plaza in New York on Jan. 21-22, it was announced this week.

The executive committee of the A J Committee will hold its fall meeting at the Drake Hotel in Chicago Oct. 22-23.

Report From Hollywood

ADL-BACKED FILM ON PREJUDICE
SHOWS NEITHER TARGET NOR PUNCH

By SIMON WINCEMBERG

A WELL-MEANING film in the semi-documentary technique, "Prejudice," has recently gone into circulation to do its share against anti-you-know-what.

Milton Senn, Los Angeles director of the B'nai B'rith Anti-Defamation League, explained this week that "Prejudice" is a joint effort of the ADL and the Protestant Film Council, both in conception and in financing.

It had not been planned for national release as a feature film and in its experimental sharing of a double bill in some of the Eastern states is supposed to have received a favorable reception. At the moment it appears, however, that the film's only chance at distribution through commercial channels is as a short subject, at probably half its present running time.

Just how good a job is "Prejudice"? Its technique, unfortunately, is as uncorrupted as its intentions. By no means just an out-and-out love affair with the people who are some of nearly everyone's best friends, the picture also treats us to a glimpse of a Negro, whose car is blocking the exit of a busy parking lot. Of the Negro, the hero remarks, with a scowl of deep tolerance, that having a flooded carburetor could happen to anyone, and that if it had happened to a white man, the bigot in the next convertible surely would have taken it quite calmly.

HAVING THUS TACKLED its heart like a banner upon its sleeve, the film then takes up the better part of an hour delving into some murky and implausible childhood fixations of the hero. It rambles up to its dramatic climax, which finds the hero, production manager in a factory, unjustly causing the dismissal of his Jewish assistant, whom off-stage voices, whispering to the hero through a filter mike, have accused of trying to usurp the hero's job, though a more mealy-mouthed, self-effacing and unambitious assistant production manager you would be hard put to find anywhere even on celluloid.

Aside from its dramatic weaknesses, "Prejudice" is also a little hazy educationally. The cure it demonstrates for its hero's one lapse into intolerance is a combination of psychiatric probing and violent emotional shock. This routine might easily convince the average citizen to leave well enough alone, and string along with a set of nice painless prejudices, instead.

The message this picture seems to have for the Jew is even more interesting. If you are an assistant production manager of Jewish origin, but don't look it or act it; and do wonderful work; and bend over backwards to avoid credit or advancement; and fold up your tents and leave town with a sweet sad smile each time prejudice causes your being fired; and you have an immediate superior who connives at your dismissal but is in reality the hero of a movie on tolerance—then the scenario is sure to hold a happy ending in store for you, and all you need is a plentiful supply of cheeks to turn the other one of.

The actors in this little morality play are mostly unknown, who can hardly be blamed for behaving as if they had one eye out for the talent scout in the projection room.

ACCORDING TO BARUCH DIENER, local representative of the Israel film industry, the film now being prepared by American screen writer Michael Blankfort as a result of his trip to Israel, is to be a combination "Naked City" and "The Good Earth," the plot of which is known to less than a handful of men, including the chief of police of Tel Aviv.

The general story line will be about a rather tough bird just in from one of the DP camps and the difficulties he has in adjusting himself to normal living. Perhaps the reason no parallel to "Best Years of Our Lives" is stressed is that our scattered remnants of the European Galus are not looking backwards but into the future for the Best Years of their Lives.

Hungarian Refugees
Flow Decreasing

VIENNA—(WNS) The number of Hungarian Jewish refugees now arriving in Vienna has declined to about 20 a day, as compared with several hundred who were arriving here daily last spring.

The bulk of the Hungarians in

two transient centers in this city have already been transferred to camps in the western zones of Austria or have departed for Israel. Recently 355 Hungarian Jews were permitted to cross the border from Czechoslovakia to Austria en route to Italian ports, whence they left for Haifa.

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Women's Viewpoint

TRACING THE FIGHTING ORIGINS
OF JEWISH EDUCATION IN THE U. S.

By HELEN COHEN

SOME TIME ago we told you about the cookbook published by Cleveland's Euclid Avenue Baptist Sisterhood.

What we neglected to mention was the extent of the contribution one certain woman made to it. Mrs. Barnett R. Brickner, wife of the rabbi, was not only in charge of the special holiday section, with menus, recipes and other instructions for the Jewish festivals, but also her name appeared frequently over various recipes throughout the book.

I marvelled at the time over her extensive culinary knowledge.

Since then I have learned that probably more than any other woman of our day, Rebecca A. Brickner had a hand in molding Jewish education. Rebecca Aronson grew up in Baltimore around the turn of the century, one of many children in a devoutly Jewish home. Into this environment came a brilliant native Palestinian, Dr. Samson Benderly, who was to take the raw material from this thoroughly Jewish homelife and fire it with an ardent love for Judaism.

Dr. Benderly had come over to study medicine but was persuaded to take charge of a Jewish school. To this cheder, Rebecca's mother decided to send her daughters, although she had always before employed a "rebbe" to teach the children at home.

THE NEW TEACHER NOT ONLY brought over a feeling of living Judaism with him, but he was also imbued with the idea of progressive Jewish education. No medieval Judaism for him. In order to achieve his results, he decided to raise his own crop of teachers from among his most promising pupils—and Rebecca Aronson became one of his disciples.

This summer, five years after the death of Dr. Benderly, who is considered the first man in America to devote himself entirely to the profession of Jewish education, Vol. 20 of "Jewish Education" was dedicated to his memory. Among the many articles was one by Rebecca A. Brickner on "As I Remember Dr. Benderly," which is not only well written but reveals much about the writer herself.

This passage in particular is deeply moving:

"I recall one day how Benderly took the prayers that refer to the rains of Yoreh and Malkosh and actually related those rains to the seasons in Palestine. For the first time I felt that prayers were not merely an echo from a dim distant past, whose memory we had to revere, but that they were actual living things fashioned out of the grass roots of a living people dwelling on their own soil, and taken with them as they scattered throughout the world. A living link was forged between me and my people by a Native Son, who made Palestine real for me. From that moment on, I became a Zionist. And when we studied Yehudah Ha-Levi, and I actually saw the tears flow down Benderly's cheeks as we read the Odes to Zion, my spirit was touched by a fountain of living Judaism. And when on Sabbath afternoons we were taught to sing the early songs of Zion, my heart yearned and cried out. I was re-born. I was made a 'whole' Jewess. After that I was athirst and eager for the culture of my people. I drank it in like a thirsty flower in a desert... Judaism for me took on a new meaning. It became part of my life. I was not merely living on the inertia of my father and grandfather. My mother thought I was 'Verkisheft,' enchanted; and she went to see Benderly about it. I think she became enchanted, too."

ABOUT THE TIME SHE BEGAN to assist Dr. Benderly as one of his teachers, he made the important decision to abandon his medical career. There were plenty of others, he felt, who could save Jewish bodies. He would save their souls.

And he went to work with a vengeance, experimenting with all his new ideas on education. He followed closely the scientific work in general education done by the Columbia University Teachers College group.

"He changed his experiments so frequently," writes Mrs. Brickner, "that he used to say he was making 'mud pies,' and that it was fun. Loving fun myself, I loved making these educational 'mud pies' with him. I became the guinea pig, and all the new experiments were practiced on me."

Rebecca also had a hand in creating some of the first Hebrew stories for American Jewish children. Before that there was no such literature. She wrote out, by hand, stories culled from European magazines and taken from her own experience and imagination.

Everything was in Hebrew, even the baseball games.

In that year, the Jewish community of New York was shocked by an outburst of gangsterism in its midst. The entire group was blamed by police for neglecting its youth. A delegation, headed by Louis Marshall, Jacob Schiff, Felix Warburg and Dr. Judah L. Magnes, decided to counteract the juvenile delinquency by better Jewish religious education. Dr.

Samson Benderly was called to New York and Rebecca went along as his secretary.

ONE OF HER TASKS WAS TO introduce, personally, with a staff of teachers, the study of Hebrew in Temple Emanuel's Sunday school "against the protest and opposition of the majority of the board, but with the firm determination of its president, Louis Marshall, and its rabbi, Dr. H. G. Enelow."

Several preparatory schools for girls were organized, some of the best teachers in the system eventually being products of these classes.

Among Benderly's other moves was the selection of a group of men, all college graduates, to interest them in the new profession of Jewish education. In this group was a young man named Dr. Barnett R. Brickner, who was put in charge of another plan of Benderly's—extension education—in which hundreds of children are taught at one time in a large auditorium by means of slides, songs, plays, pageants, history. Dr. Brickner remained in that capacity until he left for Cincinnati to study for the rabbinate.

Because Benderly felt that mothers were the best teachers of the very young, he devised the Home Institute Series in which mothers were taught stories, songs and even cooking for the Festivals.

Rebecca Brickner, though outspoken on that phase of her life

YOUR
NAMEConducted By
N. Pearlroth

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Boxerman
Zwerman

• Miriam H. Boxerman, 126 Riverside Drive, Apt. 1 S., New York, writes:

I am extremely anxious to learn the origin of the name Boxerman. Both my parents were born in Russia. At one time one member of the family (and this was many years ago) spelled his name Bockserman.

Boxerman is completely unconnected with the pugilistic trade. It is a trade name derived from a curious bean-like fruit which in English is known as the "carob bean" or "St. John's Bread." In the German vernacular it is known as "Bockshorn" and its Yiddish name is "boxer."

Your ancestor must have picked the name because the carob bean was the most popular item of his stock in trade. Jewish school children in Europe consumed large quantities of this tidbit. It was always that popular.

• Mrs. Mabel Zwerman, 2261 63rd St., Brooklyn, N. Y., writes:

I would like to know the meaning of my family name Zwerman, originally spelled Cwerman. It is a Polish name and the family comes from Kutno, Poland.

Zwerman is indeed an unusual Jewish family name. It comes from the German term "Swerman," which means "a neighbor who lives across the street."

Many Polish Jews bear such typical German family names for a good historical reason. The Prussians temporarily held Poland about 150 years ago. It was under their regime that the Jews of the kingdom of Poland were given permanent family names. Prussian officials were in charge of the name-giving commissions. As a result more names of German origin were greatly in favor. Your ancestor probably received the name you bear because his place of business or residence was across the street from the office of the commission.

Believe it or not, these are not unique cases in Jewish names. YOUR name, too, has a special meaning rich in the history of a great people. Write to Mr. Pearlroth, care of The Post and find out the origin and meaning of your name.

and work with Dr. Benderly, had nothing whatever to say on the subject of Dr. Brickner. So we have to assume that somewhere along the line the fledgling rabbi persuaded Dr. Benderly's valued assistant to forsake him for the equally arduous task of being a rabbi's wife.

Jewish children from the West Indies, South America, Iran and Israel are registered for the coming season of the Roosevelt all-day school at Hyde Park.

If It's Vital, It's In
The National Jewish Post

What Foods These Morsels Be

★ ★ ★

To help celebrate Succoth, Mrs. Barnett R. Brickner suggests a Harvest Roast in the cookbook compiled by the Cleveland Euclid Avenue Temple Sisterhood.

HARVEST ROAST

3 sweet potatoes	6 small carrots
6 lbs. double thick brisket	4 tbsp. brown sugar
1 lb. sweet prunes	juice and grated
1 lb. sour prunes	rind of 1 lemon
1 lb. dried apricots	juice of 1 orange

Roast slowly until done with 4 or 5 cups water. Add more water if necessary. Or you may wish to prepare a similar variation of the brisket roast:

BRISKET OF BEEF WITH CARROT TZIMMES

2 lbs. fat brisket	2 tbsp. fat
salt and pepper	2 tbsp. flour
5 carrots, diced or sliced	½ cup brown sugar, if desired

Sprinkle meat with salt and pepper, and let stand for several hours. Place in pot, add water to cover, cover pot and let simmer two hours or until almost tender. Uncover, add carrots, cover again, and let simmer until meat and carrots are tender. Heat fat in frying pan, stir in the flour, and let cook until the mixture bubbles. Gradually add 1 cup of the liquid in which the meat and carrots cooked, and let mixture simmer in frying pan, stirring constantly, until smooth and thickened. Add salt and pepper, and, if desired, sweet, brown sugar. Stir well until sugar is dissolved. If sauce is too thick, dilute with more meat liquid. Remove meat and carrots from pot, place in baking pan, cover with the sauce, and let bake in oven at 350 degrees until well browned.

Recipe of the Week

Baked Lemon Pudding

½ cup granulated sugar	1½ tsp. grated lemon rind
5 tbsp. sifted all-purpose flour	3 tbsp. lemon juice
¼ tsp. baking powder	1½ tbsp. melted butter
½ tsp. salt	1 cup milk
2 eggs, separated	

Sift ¼ cup sugar with flour, making powder and salt. Beat egg yolks until light, then add lemon rind and juice, melted butter and milk, and beat well with spoon. Stir in sifted dry ingredients and beat until smooth with hand beater or electric beater. Beat egg whites until quite stiff, then gradually add remaining ¼ cup sugar, while continuing to beat until stiff. Fold into first mixture, pour into greased 1 quart casserole and place in pan of warm water. Bake in a moderately hot oven of 375 degrees F. for 45 minutes, or until firm on top and nicely browned. As the pudding bakes, it separates into a thin bottom layer of lemon sauce, with a thick, fluffy cake-like layer on top. Serve cold.

Mrs. Sabine Amsel
3411 Girard Ave. So.
Minneapolis 8, Minn.

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GABRIEL COHEN
Editor and Publisher
BEN GALLOP
Managing Editor

CALENDAR

Rosh Hashonah.....Sat., Sept. 24
Yom Kipper.....Mon., Oct. 3
Succos.....Sat., Oct. 8
Chanukah.....Fri., Dec. 16
Purim.....Fri., March 3
Passover.....Sun., April 21

Friday, September 23, 1949

The Editor's Chair

I UNDERSTAND that David Ben-Gurion's statement that the Jewish youth of the United States would be brought to Israel even over the protest of their parents has created quite a furore in Jewish circles.

Several national organizations have protested, and at the recent executive committee meeting of the National Community Relations Advisory Council, Ben-Gurion's statement—among other things—may have been responsible for the decision not to attack the American Council for Judaism publicly in the general press.

You'll read elsewhere in this issue what action was taken by the NCRAC, but the Ben-Gurion statement certainly didn't help matters. As far as I have been able to find out, the statement has been confined to the Anglo-Jewish press. I wonder if the Council will find a way to get it into the N.Y. TIMES or some national magazine.

Within organizations like the American Jewish Committee, which has been going along with the rest of the community in respect to Israel, the diehards who were submerged are finding that the Ben-Gurion statement has strengthened their hand.

There are even some predictions made that the statement will cost the United Jewish Appeal millions of dollars, with one estimate as high as ten million.

My own opinion is that such will not be the case. I'm sure the protests will cause Israeli officials to guard their remarks hereafter and to begin to pay some attention to what can and cannot be done in the United States Jewish community as far as Israel and Zionism is concerned.

Israel is only one year old. Not all the rough edges can be smoothed in so short a time. Other blunders will be made, but harsh judgements should be suspended and account taken of the pressure under which the new state is laboring in almost all spheres of action.

Weiswasser Quits Chronicle as Editor

DETROIT (NJP) — George Wieswasser has left the Detroit Jewish CHRONICLE as editor, it was learned this week, but will retain a connection as technical adviser.

Weiswasser's departure marked his withdrawal from Anglo-Jewish journalism, in which he fought to apply to the CHRONICLE the general press standards of straightforward news coverage. He has joined a medical book sales firm.

Houston's Rabbi Cohen To Retire From Pulpit

HOUSTON, Tex.—Rabbi Henry Cohen, perhaps the best known rabbi in the southwest, announced plans to retire this week as spiritual leader of Temple B'nai Israel.

Rabbi Cohen, 86, will become rabbi emeritus when a successor is named.

Editorial Page

A Suggestion on How to Handle the Council

THE NATIONAL Community Relations Advisory Council had almost no choice of action when at its executive committee meeting last week it decided to name a special committee to negotiate with the American Council for Judaism on its unbridled use of the public press to make charges against Zionists.

There was considerable sentiment at the meeting, the Post has learned, for an open declaration in the same public press of the organized Jewish community—which is what the National Community Relations Advisory Council represents—disavowing these dangerous charges. But the prevailing view was that additional harm might be incurred if by this action, many more people would be introduced to the Council's nefarious charges by an interchange of criticism between the NCRAC and the Council than those who have already been reached with those charges.

But there is very little likelihood that the Council will listen to reason. The Council's present approach smacks of blackmail, and the Council's ransom price is nothing short of submission by the Zionists.

In Philadelphia, the original home of the Council and the home of Lessing Rosenwald, the Philadelphia Jewish Community Relations Council appointed a committee to tackle the same problem more than a year ago. Nothing came of this attempt to instill a sense of restraint in the Council, and since then, the Council's charges—at that time merely innuendoes—have taken the form of open accusations.

The deliberations of the NCRAC seem to have taken for granted that there was no alternative but such negotiations left to a democratic community such as that of the Jewish group in the U. S., against a transgressor like the Council. The Post does not agree with this

viewpoint. There are many other and better approaches to the problem, once the Jewish community has decided to take action.

The Council is not above Jewish public opinion. The Council will yield to only one force and that is the same force in any democratic group that brings violators into line. It may seem at this juncture that the Council is impervious to the authorized voice of the U. S. Jewish community, but when and where has any concerted attempt been made to obtain the Council's obedience to the minimum rules of decency in public controversy by the use of that all-powerful weapon—public opinion?

If the present negotiations fail, the NCRAC can institute a vigorous campaign in the Jewish press against the Council. This should be not merely a one-statement campaign but a continuing drive to make the Council understand the self-destruction of the group cannot be permitted even in a democracy.

If the leadership of the Council is beyond restraining, that is not true of the local members of the Council, many of whom are respected workers in local Jewish communities. If Rabbi Elmer Berger and Lessing Rosenwald will not concede the rights of the rest of the Jewish community, that is not true of the local members of the Council, who have contacts of all kinds day in and day out with the rest of the community and are more likely to feel and understand the problems of the community as a whole.

A full-scale campaign of this sort will bring the Council to reason. The Council is not impervious to public opinion and those who do not understand this will go far astray in trying to solve a problem, whose solution is at their finger-tips.

The Dignity Of The Pulpit

IF THE POST were a little older and Rabbi Louis M. Levitsky a little younger, we'd take credit for his credo in respect to his pulpit practice. Almost to the "T" he records in his ninth annual report to his Congregation Oheb Shalom of Newark, N. J., pulpit principles expounded here from time to time over the past year.

Rabbi Levitsky, you'll see, considers his pulpit inviolate. His practices serve to add dignity to him, to his Temple and to Judaism. His pulpit code might well be emulated everywhere, and we want to call especial attention to his views against permitting organizations to corrupt Friday evening services by using them for their private advertising purposes.

Here is what Rabbi Levitsky wrote:

"It has been our undeviating practice to have only regularly ordained rabbis preach in our pulpit. No laymen speak from our pulpits because... some of the laymen who might be thought of as good public speakers in the interests of a given cause, are sometimes those who are not regular worshippers anywhere, and to the Congregation to have someone appear in the Synagogue only when speaking from the pulpit.

"We do not encourage special services on behalf of organizations, because experience

has shown that hardly any member of an organization, other than regular worshippers, come; because Jews are expected to be at Services every week, and not only when their particular interests are singled out; because many organizations seeking such attention insist on having their program carried out—as indeed they must be if the special service is to have any value—including speeches written in national headquarters, which are not necessarily in keeping with the purpose of a religious service as we conceive it.

"The philosophy of this pulpit is that it is a place from which Judaism is taught, and therefore must be continuing, consistent, progressive in its planning and execution. The subjects invariably dealt with in our pulpit represent specific Jewish religious instruction, drawing up it is considered an indignity to the pulpit and on Jewish sources—ancient, medieval, modern, contemporary. During the year 1948-49 the plan of preaching called for a concentrated study of Midrashic literature as it related each week to the assigned traditional reading of the Torah. A few subjects are never treated in our pulpit; reviews of book, plays, movies. Current news has been commented on twice during 1948-49; the slaying of Count Bernadotte and the Pope's Easter Encyclical on Jerusalem. No "attractions" were ever resorted to."

A Truly Great Advance

A NEW criterion for membership on the boards of our congregations may be set up if a plan being attempted by Rabbi Victor Reichert of Cincinnati's Rockdale Temple is successful.

Rabbi Reichert, in his bulletin, announces, under the suggestive heading of "Board Meeting and Talmud Study," the time of the board meeting and then declares that "board members are invited to... a half-hour period of Talmud Study... which will precede the regular business session."

In most communities there are only two qualifications for board membership. Study of

the Talmud is something relegated to the old people who come around on Saturday afternoon, and who would think of asking them to sit on our boards?

The two qualifications for board membership are—in the order of their importance—wealth and willingness to go along with any proposal of the president or ruling clique.

So Rabbi Reichert may be setting a new and important precedent. If board members can be induced to study the Talmud, then maybe it will be possible to get them to attend services, too, and that will mark a truly great advance in American Judaism.

An Important Year Ahead

TONIGHT Jews begin another year, and for American Jewry this can be a year of great advance and important developments.

In almost all fields of activity in the American Jewish community, from our synagogues down to our fund-raising and civic protective agencies, the new year can bring such significant developments that a pattern of a self-respecting community of the future might be

definitely set.

Many problems face the Jewish community. None are insurmountable. If one past year can be said to have been marked by any one characteristic, it is the knowledge of our place in the Jewish world and our responsibility therefore to our co-religionists elsewhere and to ourselves here.

A Happy New Year to all.

A J Committee Claims First Use of Video

National Jewish Post
NEW YORK—The American Jewish Committee announced this week that it had applied television for the first time to fight prejudice through story-telling cartoons to be released nationally by the Advertising Council.

The report was made in the Committee's official publication, "The Committee Reporter," for September.

The first of the ballad cartoons is a one-minute show about a bigot named Sidney S. Snigglegrass, Jr., who gets his wish that "All Americans of foreign descent be sent back where they came from."

He gets it by rubbing a magic lamp and issuing that command to the genie, who says the order cannot be carried out unless all the exiles take with them "what they've created."

When the ships are through loading all the ethnic groups and their contributions to the United States, Snigglegrass finds himself alone in an empty land.

When he tries to get the genie again, he finds that the genie, too, obeyed the order. The genie went back to Bagdad.

Mpls. Symphony Plans Friday Date Change

MINNEAPOLIS—The Minneapolis Symphony Orchestra has shifted some of its regular concerts from Friday nights to Thursday, following pleas by spokesmen of Twin City Jewish music lovers, it was learned this week, over some non-Jewish opposition.

The plea was made early this year by Rabbi Albert G. Minda of Temple Israel, who said many Jewish concert goers were compelled to forego concerts because they were given on Friday evenings.

Rabbi W. Gunther Plaut of Mount Zion Hebrew congregation, urged music lovers in his congregation to address letters of support to Arthur Gainer, manager of the orchestra, because of opposition on the faculty to the switch.

"We hope that our music-loving Jewish community will show its appreciation by supporting the Thursday night concerts extensively," Rabbi Plaut wrote.

Zionist Council Swings Into Action

National Jewish Post
NEW YORK—The American Zionist Council, after three months of silence, struck out this week with a blast at the United Nations Palestine Conciliation Commission plan for the internationalization of Jerusalem.

Louis Lipsky, newly-installed chairman, denounced the plan as both "unjust and impracticable" and said that it would "be rejected by every Jew in every land."

Lipsky also assailed new U. S. State Department pressure on Israel, calling it an effort "to convert the defeat of Arab aggression into a political victory at the expense of the people and the State of Israel."

Manischewitz Plans Bakery In Israel

NEW YORK—Chaim Pomerantz, technical adviser of the B. Manischewitz Co., sailed for Israel this week with plans to build a large plant for making matzo for Israeli Jews.

Letters should be brief and to the point, and written on one side of the page only.

Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post Box 1633 Indianapolis, Ind.

HITS NJP APPLEMAN INTERVIEW; BELIEVES PUBLICITY HELPS APOSTATE

● Editor, National Jewish Post:
It is with no little amount of irritated surprise that I read in your worthy journal an interview with the Rev. Hyman J. Appleman.

Having arrived in this country only recently from Australia, where I have lived for many years, I perused your article with added interest since the gentleman in question caused quite a stir there during his recent visit, a stir which the Reverend interprets in his own inimitable manner as "anti-defamation" work.

True enough, during the earlier part of his visit, Mr. Appleman succeeded in drawing record crowds in Melbourne (my own home town). Part of this success may be due, however, to the fact that his address was advertised widely and in the most gaudy manner imaginable as dealing with RUSSIA AND THE JEWS. Whether such a title could be considered as "anti-defamation" work, particularly at a time when the British-Israeli crisis was in the forefront of public knowledge and that, by no means, in an over-sympathetic manner, I beg to question. Nor have I yet discovered what this subject might have to do with his mission of evangelism.

As a member of the Executive of the Jewish Council to Combat Fascism and Anti-Semitism in Victoria (Australia) I remember deliberations by that organization whether Appleman should be interviewed and taught better. After a number of attempts, which failed owing to Mr. Appleman's non-availability (for which only he can give an explanation) the Executive decided to ignore Appleman, a policy favored by the writer of this letter.

Perhaps Mr. Appleman will remember (though I have a suspicion that he conveniently forgot) the unflattering publicity he received and the Government investigation as to his fund-raising

methods (allegedly for the mass conversion of the misled peoples of the U.S.S.R.) and the general merriment which his exhibitions evoked.

If anything, Appleman became a peg on which several anti-semitic sentiments were hung. The lack of religious dignity, alien to the British mind, became a by-word for the Jewish-Russian-American evangelist, also self-styled as "The little Jew with the Big Jesus." A front-page headline in one of Australia's leading weeklies read: ASK HYMIE. It was felt that he knew or rather claimed to know with an astonishing brazenness all the answers to the world's ills. Even the Jewish community eager to detect anti-semitic tendencies could not help but be highly amused by this characterization.

To you, I would strongly recommend the same treatment to be meted out to Appleman and his likes, as was done in Australia. Men like him, in spite of their protests of Jewish loyalty (and I happen to know more than just one Appleman) do more harm than good. My experience in Australia is only one example of the many.

To be ignored is the one treatment they do not like, while publicity of any kind, good or bad, (a very well known dictum of American advertising) enhances their commercial value. For that, they have been recognized, in Australia, anyway.

Your esteemed paper inadvertently has done a great service to Appleman. I prefer to assume that you had no such intentions.

RABBI J. ASHER

Olean, N. Y.

Editor's Note: Rabbi Asher can safely make that assumption. B.G.

ZOA CHALUTZIUT CHAIRMAN WARNS TASK REQUIRES CAREFUL ANALYSIS

● Editor, National Jewish Post:

... In your editorial remarks in your issue of July 29, you quote me with reference to American chalutzit. The negative nature of your reportage concerning my remarks necessitates that they be put in a proper personal light. I do not know how long you sat with Dr. Bardin and discussed his ideas. Your readers should know, nevertheless, that our discussion lasted not more than five minutes, prior to a dinner session of the Rabbinical Assembly. You will agree that even such a trenchant journalist as yourself would find difficulty in a complete evaluation of a view on such a weighty subject as American chalutzit, in so short a time.

Furthermore our brief interview took place before my assumption of the chairmanship of the ZOA Chalutzit Committee, and I was not in a position to speak authoritatively. You will be happy to learn, I am sure, that much "is in the works." Much that may be radical, and because of entrenched and vested interests in the World Zionist Organization—outside of the ZOA—may be abortive. In any event, we shall try...

... we are concerned with a radical uprooting of one way of life of an individual and the substitution of a completely different one. Such an alteration will not come easy—not until the man or

woman involved is quite convinced that the finger is pointing at him, and that he is ready, willing and able to respond.

To proceed blithely, thinking that mere large-scale propaganda can widen the narrow channel which exists at present, is to defy some rather disappointing experiences currently extant—experiences which, in my opinion, flow inevitably from the present organizational and ideological situation both here and in Israel.

You are correct, Mr. Editor, in beating the drums for large-scale chalutzit. It is, however, an absolutely indispensable condition precedent, that we know where we are going. I'll wager that, as of this moment, very few of us do. Our job is to rectify this as quickly as possible, and then—act.

RABBI

JOSEPH P. STERNSTEIN
Glen Cove, N. Y.

Pilch Named Director Jewish Education Ass'n

NEW YORK—(WNS)—Succeeding Dr. Israel S. Chipkin, who resigned this summer, Judah L. Pilch has been named executive director of the American Association for Jewish Education. Pilch, has been executive director of the Jewish Education Committee of Essex County, New Jersey.

Protests Post Review of Fineberg's Book

● Editor, National Jewish Post:
Anyone who has given a fair hearing to Dr. S. Andhil Fineberg or to his new book, PUNISHMENT WITHOUT CRIME, will resent the review which appeared in the Jewish Post September 2nd.

In the book Dr. Fineberg explains and advocates the use of intercultural education, fair employment practices laws training courses for the police, quarantine treatment of rabble-rousers, anti-Klu Klux laws, fair education practices laws, skillful motion pictures in group relations and scientific research.

Does anyone know any newer methods or any techniques which are now being more vigorously undertaken by the community relations agencies than these are? Yet your reviewer calls Dr. Fineberg's methods "discarded."

Your columnist does not present any positive or constructive method. The method he evidently prefers is raging and fuming against bigotry. Someone ought to tell him that this has been tried since earliest time with complete failure. It is the oldest and most futile of all efforts.

As for his asserting that the Negroes have repudiated Booker T. Washington, he would learn much by reading some very favorable reviews of Dr. Fineberg's book which have appeared in Negro periodicals.

MAURICE SIMON

New York

ZOA Program For Funds Vital One

● Editor, National Jewish Post:

In your Sept. 2 issue, Mr. Julian Freeman's criticism of the Zionist Organization on democratizing the Federations is unjustified. Mr. Freeman has either missed the point that Daniel Frisch, president of the Zionist Organization of America, was trying to make or he deliberately is distorting the facts.

The ZOA is not seeking greater control over the local Federation. It advocates more democracy in the collection and distribution of funds collected by the local Federations.

As conditions now exist in many communities those in charge of collecting and distributing the welfare funds are not democratically chosen. It may be true that in many cases such funds may be judicially and equitably allotted, but the opposite may be true in other cases.

The basic argument that Frisch makes is that the Federation should be democratized. The contributors seek a change from a benevolent autocracy controlled by a minority to a democratic participation by the majority. Funds collected and distributed should be handled by duly authorized, democratically chosen representatives of the community. Surely no one wishes to deprive the rights of the minority, but by the same token and under democratic rules, the right of the majority should prevail...

ISIDOR TEITELBAUM
New York

The Turkish Chief Rabbinate has announced the foundation of a Seminar for candidates for the Constantinople Religious Council.

A new Hapoel Hamizrachi village was founded last week by Tripolitanian Jews, upon the historic site of Alma, a Jewish settlement of the Tannaitic period.

RAPS NJP STORY ON TEACHERS' UNION AND CCNY AS CASE OF INNOCENSE

● Editor, National Jewish Post:

Statements by the teachers union in New York should be taken with a jugful of salt. The organization is well known for its Stalinist line. Thousands of decent teachers in the New York public schools refuse to belong to that union for this reason. They prefer not to be used as catspaws and tools for Stalinism.

City College makes it a rule to protect teachers who are not appointed by not making public the reason for such action. But there are certain elements in America (mostly enemies of America) who always fish in turbid waters and who make it their business to muddy the waters so their sort of fishing will thrive best.

May I recommend, for documentation of my statements, the article "The Knickerbocker Case," by M. Freedman, in the August issue of COMMENTARY, of which the editor and publisher of The National Jewish Post is such a great admirer?

The sooner Jewish educators and Jewish people in America stop biting innocently at the Stalinist bait, the better. Surely now that the "party line" is anti-Israel, when Zionists in the Stalinist stooge lands are clapped into jail and Zionist treasures are looted, its time that innocents wake up. They refused to do so when some of us warned them that the so-called friendship for Zionism and Israel a little while ago was some sort of camouflage and that when you scratch a Stalinist you find an enemy of Israel and of Zionism.

OSCAR LEONARD

Harmon-on-the-Hudson

Ed. Note: The Post is not at all innocent of the N.Y. Teachers Union friendliness toward the party line but it reported the Union's findings because they contained what appeared to be some very solid documentation. BG.

CHARGES POST EDITORIAL ON FRISCH MAZE OF CONTRADICTIONS, CONFUSION

● Editor, National Jewish Post:

I read your editorial on Mr. Frisch's program in your issue of August 26th and I must confess that it left me fairly flabbergasted. What a zig-zag of contradictory opinion! And I mean your opinion, Mr. Editor, not Mr. Frisch's.

You begin your editorial by complimenting Mr. Frisch on "his realistic approach," but in the same breath you characterize his program as "too ambitious to be possible of any realization." Now what is it?

However, there is a number of errors not only of logic but of fact in your editorial comment which, in my humble opinion, should be corrected. First, you say Mr. Frisch announced an "open campaign to take over the local Jewish Welfare Funds and Federations." Mr. Frisch did nothing of the sort. I was present at the meeting of the ZOA Administrative Council at which President Frisch's program was thoroughly discussed and I have since re-read President Frisch's program several times, and I find no reference at all to taking over the Jewish Welfare Funds and Federations. Instead, I find high praise for both the Jewish Community Councils and the Welfare Funds. "In my opinion," says President Frisch in his Program for Action on Page 18, "the Jewish Community Councils as well as the Jewish Welfare Funds constitute a great advance in Jewish community planning and efficiency; no doubt they deserve a great deal of credit for their achievements." As for the rest, Mr. Frisch would want to democratize the Welfare Funds not to

take them over which, I submit, is an altogether different thing. "I should be less than candid," says President Frisch, "if I were not to point out that the Welfare Funds, with their enormous influence and power over fund-raising and disbursements, must be democratized, if they are to function properly in the interests of the whole Jewish community of America." That I think is clear enough; why misrepresent?

Second, you say of Mr. Frisch that he intends "to spread both Hebrew and Yiddish into every Jewish home." The fact is that Mr. Frisch spoke of "setting sights so high as to make Hebrew the second language of Jews in America." He said nothing of the sort about Yiddish.

Third, you noted that Mr. Frisch made "sweeping charges against present agencies in the field of Jewish education." The fact is that Mr. Frisch, in lamenting the lack of knowledge of our Jewish traditions and culture on the part of the majority of our young generation in America, made no charges, sweeping or otherwise, against anybody, but simply stated facts. On the contrary, he spoke with appreciation of "the variety of Jewish schools and Jewish institutions of higher learning in this country."

Personally, I like criticism of Jewish organizational life, but I'd like the criticism to be fair. In the interest of fairness I would suggest that you re-read Mr. Frisch's Program for Action before writing your next editorial on the subject.

LOUIS A. FALK

Jersey City, N. J.

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CHANGE OF ADDRESS

The offices of the National Jewish Post have been moved from 416 S. Meridian, Indianapolis, to 402 Jackson Bldg., Indianapolis.

The World of Books

U. S. JEWISH WRITER GOES THROUGH THREE PHASES TO INTEGRATION

By WARD MOORE

IT IS, I think, not entirely improper on the eve of a New Year, to consider very briefly the American writer in his Jewish aspect or, if you prefer, the Jew whose native tongue is English in his occupation as maker of American literature. Not from any inherent capacity, but because of the stresses of Galus and the tie, no matter how tenuous, of tradition, the fashioning of books is no strange and curious work for us. The Jewish writer is never so anomalous a creature as the Jewish painter or sculptor—even leaving aside the Biblical prohibition—and takes to his medium as readily as the Jewish composer or performer.



MOORE

The Jewish writer in America—like all writers of minority origin—has gone through three cycles, not only historically, but almost without exception in his own personal development.

The first stage is entrance into the stream of American letters, quite unselfconsciously and without apology for his origin. The writer, as a writer, puts aside his Jewishness or his dark skin or his epicurean eyefold, slavish features, Latin gestures or whatever internal or external marks of distinction he may have, and writes only with his fingers and vocabulary. He is an American, isn't he, and an author? And in both Republics men are judged solely on their merits, aren't they?

This attitude, noticeably throughout the Nineteenth Century and in many individuals today, more or less assumes writing in a vacuum.

It is not integration but the assumption of a disguise. A question has been begged. Often

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writers have gone through the whole cycle only to revert, cynically or desperately to this viewpoint, to become either hacks or little magazine contributors.

It is of course no accident that both many screenplays and much precious poetry are produced by Jews who have resigned themselves to this escape from the problem of reconciling themselves simultaneously to their craft and their inheritance, for the hack and the ivory tower tenant are not strangers, but twins who wear different masks.

IN THE SECOND STAGE, the writer becomes conscious of his Jewishness (or other minority attribute). He seeks his themes increasingly from Jewish sources and backgrounds. He is now no longer on the periphery of American letters; he has penetrated, even if slightly beneath the surface and found a genuine place, no matter how circumscribed, for himself.

But restrictions are irritating and in the end stultifying to the writer. The making of books is a solitary business anyway, and exclusion, even though self-imposed, from the company of his peers and the main body of American letters, is just as unpleasant as exclusion for a country club or university.

The ultimate stage for the Jew who writes naturally in English is genuine integration; he concerns himself with the American scene, not as a faceless person or mask wearer, but in his own proper person, speaking in his natural voice. This integrated attitude is at the opposite end from the first, for the writer is no longer traveling aimlessly on the surface, but burrowing purposefully deep inside.

He may proclaim good, but it can never again be the unimpeachable, amorphous, unconvincing good of boy-meets-girl; he may attack evil but the evil will never again be a Dick Tracy victim. Whatever he exalts or denounces will be something real in American life because it is something which he as a Jew and a writer in America has felt and experienced. He will perhaps blossom from an American writer who is a Jew to an American writer who is concerned with all minority problems. If he does, this will not be an artificial and intellectual imposition, but a genuine and inescapable growth.

It is of course quite possible that the time will come in the United States as it came in Spain and in Germany when no Jew

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will be permitted to write in the common tongue. But while that is a thought for pondering over the next ten days—and longer—it is not relevant here. Outside this possibility, American letters in the future offer an important and potentially rich field for cultivation, for there is much to be said, and much which can be well said by Jews, who can bring to bear a viewpoint, a curiosity and a zeal not easily matched by others.

Haganah Story, Book By Rosmarin Out Soon

NEW YORK—(NJP)—A new book by Dr. Trude Weiss-Rosmarin and a study of the Haganah were reported for early publication this week by the Philosophical Library.

Dr. Weiss-Rosmarin's "Jewish Survival," will be published in November. "The Army of Israel," by Lt. Col. Moshe Pearlman, will be published in December.

Says U.S. Jews Can Handle All Aid Calls

NEW YORK—A top Jewish non-Zionist entered the debate over U.S. Jewish support of domestic versus overseas responsibilities by asserting this week that American Jewry had the resources to handle both.

The statement was made by Philip Klutznick of Chicago, chairman of the Jewish Welfare Board's Jewish Center division committee.

Speaking at the biennial meeting of the executive committee of the center division, Klutznick said that fears that U.S. Jews could not meet both responsibilities "impugn both the wisdom and intelligence of American Jewish leadership."

He said all national and local Jewish agencies contribute to the welfare of U.S. Jewish life and the funds raised by the U.S. Jewish community "must therefore be furnished to all elements in Jewish life which uphold the common cause."

Poles Urge Jews Not To Emigrate

LONDON—Spokesmen for the Communist-dominated Central Committee of Polish Jews are urging Jewish nationals not to "make a hasty and regrettable decision to emigrate," it was reported this week.

The statement was made in connection with the Polish Government's offer to allow Polish Jews to leave for Israel provided they gave up their Polish nationality, according to the Jewish CHRONICLE of London.

The official organ of the Central Committee urged Jews to think twice before leaving a "land of security" for a land of "transit camps, unemployment and exploitation."

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Spectator Editor Accepts Challenge

Margoshes Threatens Libel Suit On Charges By Dr. Rosmarin

National Jewish Post

NEW YORK—Dr. Samuel Margoshes, Jewish publicist and Zionist Organization of America official, said this week that he would either sue Dr. Trude Weiss-Rosmarin for libel or ask for a hearing before a ZOA court of honor on charges he was a paid employe of the ZOA and other organizations.

The charges were made in an editorial comment by Dr. Weiss-Rosmarin in the JEWISH SPECTATOR, Orthodox Jewish publication of which she is editor.

Margoshes, in response, denied the charges categorically.

Dr. Weiss-Rosmarin, upon being informed of the Margoshes denial, told The Post that her statements were true and that she was prepared to prove it "for I am not one in the habit of making irresponsible statements."

She offered her comment shortly before departing for a month's visit to Israel, adding that "I am scheduled to be back on Oct. 19, when I shall handle the unfinished Margoshes business."

The statements developed in connection with Dr. Weiss-Rosmarin's criticisms of the Rifkind report on reorientation of the ZOA. Dr. Margoshes attacked the criticisms, in his English column, "News and Views" in the N. Y. Yiddish daily, the DAY.

In the September issue of the JEWISH SPECTATOR, Dr. Weiss-Rosmarin said she would not answer Dr. Margoshes' column because he was a paid publicist for the ZOA.

She said that Dr. Margoshes was engaged by a ZOA affiliate to which she referred was a weekly newsletter published by Dr. Margoshes under the name of Zionist Information News Service.

How It Started

The ZINS was started during the campaign this summer of Daniel Frisch for the presidency

DR. S. MARGOSHES
No Truth In It

of the ZOA to succeed Dr. Emanuel Neumann. Dr. Margoshes was an early supporter of Frisch's candidacy.

Dr. Weiss-Rosmarin also asserted that Dr. Margoshes had been a paid employe of the World Jewish Congress and the Federation of Polish Jews.

In an exclusive statement to The Post Dr. Margoshes denounced the editorial statement as "false from beginning to end."

He said he had never been on the payroll of the ZOA or any ZOA affiliate.

Strictly Independent

"I deny categorically that ZINS is a private, independent corporation, is a ZOA affiliate."

He charged that equally untrue were the JEWISH SPECTATOR charges "about my connection with other organizations."

"To establish the truth, I will sue for libel or bring the case before a ZOA court of honor," he said.

ZOA Launches Quiet Program Of Guidance To Israel Friends

National Jewish Post

NEW YORK—The Zionist Organization of America unobtrusively launched a campaign this week to provide machinery by which organizations and individuals outside the Zionist movement could implement their interest in Israel.

The opening move was the first of a series of luncheons staged by the Manhattan ZOA region, at which Louis Hollander, president of the New York State Council of Industrial Organizations, was guest speaker.

CIO First Guest

Hollander, Jewish but non-Zionist, recently returned from a trip to Israel sponsored by the Jewish Labor Committee, and publicly criticized the Israeli press for allegedly giving a distorted picture of American Jewish life.

He said then that the Israeli press was spreading the impression that anti-Semitism was a grave and worsening threat to U.S. Jews. (NJP July 29)

Hollander chose the luncheon as the occasion to urge formation of a nation-wide association of American Friends of Israel and

extension of Marshall plan aid to the new republic.

What It Would Do

Hollander said such an organization would crystallize "the overwhelming American attitude of sympathy and support for the fledgling state, which still faces formidable opposition, and even sabotage in its efforts to solidify its political and international status."

Without commenting on the proposal, Jacques Torczyner, president of the Manhattan region, explained that the series of luncheons was organized primarily to facilitate contact between ZOA leaders and "any prominent personality who evinces interest in Israel."

After an interval of 25 years religious instruction will be permitted in Jewish schools in Turkey. The Government prohibition has already been annulled but the curriculum was delayed.

DETROIT

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Only Young People's Synagogue In U. S. Strictly Orthodox

By LIONEL KOPPMAN

National Jewish Post Correspondent

LONG BEACH, L. I. (NJP)—The first and only young people's synagogue in the United States has a congregation of 63 youngsters, few of whom come from Orthodox homes but who conduct strictly Orthodox services.

It was born out of the indignation of a Hebrew teacher at the abrupt termination of Jewish learning of his students when they reached Bar Mitzvah.

Three years ago Simon Solomon reached the point of action. He had been giving private lessons in Hebrew for more than 15 years. His students came to him when they were past the age of 11 and left him immediately after their Bar Mitzvah ceremony.

When Solomon could stand it no longer, he decided to see what he could do to stimulate and maintain the Jewish interests of his students. He invited some of the boys to Shul, got them called up to the Torah and even got some of them portions of the Haftarah to read.

Surprisingly, the number of boys willing to cooperate in Solomon's one-man revival effort soon became too large for the shul to accommodate.

Solomon, unwilling to give up his promising venture, brought 16 of the boys together and proposed that they hold services of their own, on condition they would handle everything themselves. The boys were willing and their parents expressed no objection.

In October, 1946, the boys met, set up an organizational structure, elected officers and began holding services. Bachurei Chemed Congregation was born in Solomon's living room.

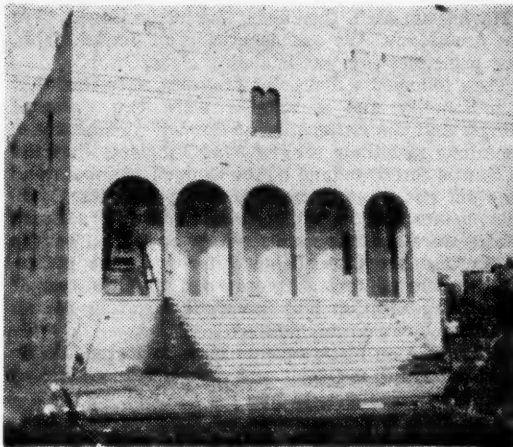
The congregation grew and within two months, the Hebrew teacher's home was unable to accommodate all the would-be worshippers. The young and youthful congregation by that time had something in their treasury. Six fathers had chipped in \$100 each.

They obtained use of an American Legion hall but the membership soon outgrew this.

They moved to other quarters but already they had decided that the only answer would be their own synagogue building. Eleven of their fathers and four friends each contributed \$1,000. The young worshippers obtained a mortgage for \$15,000. By the time the structure is completed, it will have cost \$50,000.

Ground was broken in April of this year and on August 6 the congregation worshipped in the basement of their still unfinished building.

The 63 members range in age from 13 to 21. All



Here is a front view of Bachurei Chemed, the only young people's synagogue in the United States.

services are conducted in Hebrew. Five months after the congregation was formed one girl dared to come, but today 25 of the 63 are girls. True to Orthodox custom, they do not sit with the boys at services. They sit in the balcony.

The synagogue will seat 280. The two-story structure contains recreation rooms, a vestry room and a kitchen.

There is no rabbi. The youngsters conduct the services themselves. They leave it to Solomon to decide who will conduct services each week and who will read the portions, who will deliver the sermon, who will be the "cantor." Solomon lives up to his name in making the decisions.

The only person the congregation employs is a cantor for the High Holy Days. Last year Cantor Michael Weingarten of Williamsburg, Brooklyn, was employed. He was so impressed by the services that he wanted to come back this year. But his own congregation decided they could not spare him. So Bachurei Chemed—or Bach, as its members affectionately call it—has employed Cantor Lipman of Brooklyn.

Solomon says he is not trying to make the youth of this predominantly Conservative community religious.

"You can't do that," he contends. "What I want them to do is to grow up to know and participate in their religion. Then they can choose."

Out of the 38 male members, 33 can read their portion in Hebrew when called up to the Torah, Solomon proudly asserts. When a boy has read 54 portions, he becomes a member of the "54 Club" and receives a silver cup. There are now eight members and one of them—Donald Press—is credited with at least 125 portions.

Are services orderly? Well, Cantor Weingarten was deeply impressed but the members are sharper critics. Writers in the Bach, a mimeographed monthly published by the young worshippers, call for even more order during services.

They also ask for better attendance, despite the fact that 65 to 70 per cent are always on hand, according to official figures that would shame most adult congregations.

Seventeen-year-old Alan Meisel is president of the Congregation. Solomon's son, Harvey, who will be 16 in December, is vice president, and his other son, Alfred, 19, is service chairman.

In addition to religious services and the newspaper, the Congregation has a softball team, club activities, cultural, business and social.

Where is Bachurei Chemed going to get the rest of its needed funds? The members are staunchly opposed to appeals from the pulpit. They are even against a sign in front of the synagogue building which gives the address and telephone number, should anyone want to contribute.

Perhaps the money will come from some of the other parents or from visitors. Already some women visitors from Manhattan have conducted a desert luncheon for the congregation.

The youngsters will probably raise much of the money themselves, although they will not do it from sale of seats for the High Holy Days.

They don't like the idea of selling seats and feel that all who wish to come to their services should come without having to pay.

And how does Solomon feel about all this. He is proud.

"They keep be busy morning, noon and night," he says, adding happily "I like it."

He has also won his point. Youngsters no longer wait until they are almost Bar Mitzvah before they start to learn Hebrew from him. The average starting age now is around eight. Some children start as early as seven.

Rabbi Hit By Jewish Congress For Blast At Canada DP Policy

MONTREAL, Canada—The Canadian Jewish Congress this week publicly rebuked Rabbi Abraham Feinberg, one of its top officials, for his charge at the recent convention of the World Jewish Congress in Paris that the Canadian Immigration Branch was guilty of anti-Semitic bias.

Rabbi Feinberg, spiritual leader of the huge Holy Blossom Temple in Toronto, and chairman of the joint public relations committee of the Canadian Jewish Congress and the B'nai B'rith also was assailed editorially by the Canadian Jewish CHRONICLE of this city.

Official Rebuke

The official rebuke was made by Saul Hayes, national executive director of the Congress and was printed in the form of an open letter in the CHRONICLE.

"I am writing you in connection with the statements you made in Paris and, I believe, repeated in Toronto, that the Canadian Immigration Branch acts in an anti-Semitic manner," Hayes said.

"As you know, your statement caused a great stir, was broadcast over the CBS at least three times to my knowledge, was published in the newspapers and otherwise gave the impression of a deliberate anti-Semitic policy on the part of the Government," Hayes said.

He said that two years ago the Canadian Jewish Congress protested an International Refugee Organization directive about nurses and domestics which said that Armenians and Jews were to be excluded.

He said that after the protest, the Congress was given assurances that Jewish domestics and nurses would not be discriminated against on entry to Canada.

Hayes said that it was not

the business of the Congress to come to the rescue of the Canadian Government concerning "the general allegation of anti-Semitism" but in all fairness to the Department of Immigration, we have to say that we have enjoyed cooperation and an effective one of such a nature that were your charges in essence true we would not have been able to obtain entry of a fraction of the Jews who have come to this country on our representation."

Reminding Rabbi Feinberg that he had an official position on the Congress, Hayes said that "your colleagues on the executive committee believe that the statement was most unfortunate and, if we were not working with such cooperative people in Ottawa, it could easily have been misinterpreted as the views of the Canadian Jewish Community and would have rendered our task very difficult in the future."

Not On His Own

Conceding there was an issue of freedom of individual members to express their viewpoint, Hayes insisted that "it is the feeling that on these matters no member of the Executive Committee should feel free, without consultation with the other members of the Board, to make sensational charges where our own interests are concerned."

Hayes said that Rabbi Feinberg might have had evidence to justify his charges which were not known to the Congress and that if that were true, it was the duty of the Congress to investi-

gate and take appropriate action.

He urged Rabbi Feinberg to give the Congress "whatever evidence is available to justify the statement."

Terming Rabbi Feinberg's charge a "faux pas," the CHRONICLE said it was regrettable that it had received "so much press and radio publicity," and that it was willing to accept the denials of both Hayes and the Canadian Department of Immigration.

Terming the charge a case of "gross impropriety," the editorial said that "the high station enjoyed by the spiritual leader of a large congregation carries with it not only a certain measure of influence and prestige, but, equally as important, a grave sense of responsibility."

The editorial concluded that the charge was a "publicly-administered, gratuitous slap" at Canadian immigration officials, and labeled it "a distinct disservice to the Government, to the Canadian Jewish Congress and to Canadian Jewry."

Tel Aviv, Berlin Mayors Have Chat

GENEVA—Widespread attention was focussed this week on a friendly chat between the mayor of Berlin and the mayors of Tel Aviv and Jerusalem.

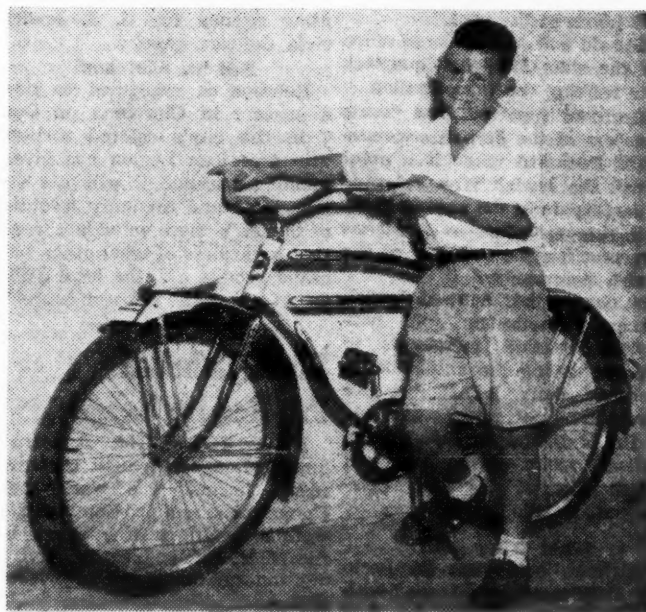
Dr. Ernst Reuter, Berlin chief executive, Mayor Daniel Auster of Jerusalem and Mayor Israel Rokach of Tel Aviv met in a Geneva cafe and talked about mutual acquaintances over coffee.

The three mayors were attending the International Conference of Cities and Local Authorities meeting for the first time since the end.

It was the first time Israel and German representatives have had official contacts at an international gathering.

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Council Chapter Starts Ad Campaign In Local Jewish Weekly

SAN FRANCISCO—The second paid insertion in what appeared to be a series of advertisements by the American Council for Judaism in a bid for new members appeared last week in the Jewish Community BULLETIN, local Anglo-Jewish weekly.

The insertions, which showed professional touches of advertising skill, were signed "The American Council for Judaism," and listed a San Francisco address. Both ads were three columns by 12 inches.

A check of U. S. Anglo-Jewish weeklies, however, showed no evidence that the advertisements were being placed in other weeklies, and it appeared that the insertions were a test effort.

The headline in the first advertisement said "Where Do You Stand?" Next to it was a picture of a blindfolded man. The copy posed two statements: "Americans of Jewish faith must today take a militant stand as members of the collective AMERICAN nation."

"All Jews are 'Members of a Collective JEWISH nation with its center in the state of Israel'—This statement, placed in a separate box, was credited to Daniel Frisch, president of the Zionist Organization

of America.

Having set forth the choice, the ad continued, "We are Americans. We are Americans of Jewish faith. Our principles are unmistakably clear."

Then followed a five point program, asserting that a nationality and a religion were two different things, that the nationality of Council members was American and their religion was Judaism; that the U. S. was the homeland of the Council members and they did not want or need another; that the Council's spokesmen in all national and international affairs were Americans elected or appointed by the U. S.; that the Council stood for generous philanthropic help to Jews in need; and that no Jew or Jewish organization had the right to speak for all American Jews on any subject.

In a white on black reverse plate appeared the request to "Think It Over!" and that, if readers agreed with those principles, to join the Council.

The first insertion made no mention of Israel and there was nothing to indicate that the five "principles" were actually an attack on U. S. Jewish support of Israel.

In the second ad, the blindfold had been removed and the headline read: "You are not in EXILE."

The text was addressed to the reader and informed him that "the United States is your homeland." It informed the reader that "you hope, as all of us do, that the Jews in Israel will live in dignity and security and happiness and build there a nation of which they may be as proud as you are of yours."

Then followed three "for and against" propositions. The Council listed itself in support of a "virile American Judaism," for maximum participation by "Americans of Jewish faith" in developing U. S. democracy; and full philanthropic aid "to our co-religionists and to suffering humanity everywhere."

The Council said it was against "the theory that religious devotion to Judaism is synonymous with national ties to Israel; against any idea that any person could speak for all Jews; and 'domination of American Jewish institutions, philanthropic or otherwise, by zealots for Jewish political nationalism.'"

The rest of the ad included the "Think It Over!" plate and the local address of the Council.

JWV Says Peekskill Post Fought Anti-Semitic Gangs At Riots

National Jewish Post

NEW YORK—Ben Kaufman, national executive director of the Jewish War Veterans, said this week that the only participation of JWV members in the recent Peekskill riots was to break up gangs of teen-age hoodlums shouting anti-Semitic epithets.

In an exclusive statement to The Post, Kaufman confirmed that a formal investigation of JWV participation in the rioting was underway. He said, however, that it was only on the issue of whether the Peekskill JWV post, which has 70 members, violated JWV policy in demonstrating against the Communist-staged Paul Robeson concert.

"Since we have a national policy which forbids picketing of public meetings without the prior sanction of our national organization, we sought information to determine whether the Peekskill post in associating itself with the veterans demonstration had been in violation of our policy," he said.

How About This?

Kaufman's statement did not clarify the apparent discrepancy involved in the JWV's acknowledgment that the Peekskill post did take part in the picketing, and in the fact that the national office presumably would know whether "prior sanction" had been given to the post.

He said both the national office and the state JWV headquarters were making the investigation.

Kaufman reported that "some members of the Jewish community of Peekskill made it a point to ask the Jewish War Veterans to participate in the second Peekskill demonstration as a means of protecting the security of the Jewish community."

(A charge that avowed Jewish women Communists told non-Jewish Peekskill merchants to stop supporting the anti-Robeson Peekskill daily STAR "or we Jews will boycott you," was made by Rabbi Benjamin Schultz, executive director of the American Jewish League Against Communism. Details inside).

What They Did

Kaufman said that 22 Peekskill JWV members paraded with other veterans groups and that "in both demonstrations they devoted themselves to quelling such anti-Semitic and anti-Negro manifestations as they were able to observe."

"JWV observers were present at both the first and second Peekskill demonstrations," Kaufman reported. "Their instructions were to get the facts as to the impact of the demonstrations on the Jewish community generally."

He also disclosed that the JWV "in association with other interested national and community agencies with whom we share membership in the National Com-



BEN KAUFMAN
Peekskill Could Be Poison

munity Relations Advisory Council" was conducting a survey to determine the effect of the Robeson incidents on the Jewish community, and to study the possibilities of setting up a community relations program. The NCRAC is the national coordinating agency for U. S. Jewish civic defense groups.

Not In Cleveland

Robeson is scheduled to give a concert in Cleveland on Oct. 7 in the city's colored section. The American Legion has given public assurance it will not demonstrate and a county meeting of the JWV there voted last week that regardless of what other veterans groups did, the local JWV would ignore the Robeson concert.

Bloch Labelled Pro-Red By League

NEW YORK—The American Jewish League Against Communism charged this week that Communists and pro-Communists were in positions of influence in the N. Y. Public Library Jewish division and demanded an investigation.

Alfred Kohlberg, national chairman, in a letter to Morris Hadley, library president, charged that Morris U. Schappes, whom Kohlberg called an avowed Communist, was writing for the official library bulletin.

He said Dr. Joshua Bloch, chief of the division, was a sponsor of the School of Jewish Studies, listed as Communist by the Department of Justice. Dr. Bloch is a graduate of Hebrew Union College and an ordained rabbi.

Kohlberg said that Schappes was recently a staff member of the N. Y. Morning FRIEHEIT, Communist Yiddish daily.

Paper Apologizes For Hate Article

LONDON—An apology was published by a resort newspaper for an anti-Jewish article which led to the surprise arrest of protesting French Jews rather than action against the editor, it was reported this week.

The newspaper, Le Progress, of Trouville, France, published an article warning Jews, with whom the resort is popular, to stop "monopolizing" the resort and "to behave more discreetly."

When protesting Jews went to the editor, he called police, who arrested the Jews and told them "to go to your own country if you don't like it here."

The newspaper, in its apology, said the offending article was printed "in error" and the editor was asked to resign.

BRITISH FASCIST GETS YEAR FOR ATTACK ON JEWISH BOY

LONDON—An ex-member of the fascist British Union movement was sentenced to one year in jail last week for taking part in a vicious attack on two Jewish boys last April 30.

Sir Gerald Dodson, the magistrate, denounced Francis William Shaw, 21, the defendant, according to the Jewish CHRONICLE of London.

"You and others chose to indulge in a little Jew-baiting," Sir Gerald said, "That is out of date and out of fashion and never will be in favor in this country, and what is more, it is against the law."

Pleads Guilty

Shaw pleaded guilty to assaulting Raymond Keene. He pleaded innocent to a charge of causing grievous bodily harm to Henry Freedman. The latter plea was accepted by the prosecution.

Freedman and Keene were on their way home from a club the night of the assault and passed a tavern. Someone shouted, "There are some dirty Jews, let's start on them."

The boys started running but were overhauled and Keene was hit on the head.

They managed to get to Keene's home where a large car approach-

KOSHER MEAT PRICES SOAR IN PHILADELPHIA MARKETS

PHILADELPHIA—The price of Kosher meat soared five to 11 cents a pound last week in some Philadelphia butcher shops, with further pre-Holy Day price jumps certain, the Philadelphia Jewish TIMES reported.

The Anglo-Jewish weekly reported that interviews with observant Jewish housewives had disclosed widespread anger at the leaping prices.

One housewife said her butcher informed her that there was "new general boost in the price of Kosher meats."

A spokesman for the Kosher Butchers Association told the weekly that there has been a rise in wholesale meat prices over the past two months which totalled 11 cents a pound on popular cuts by last week.

A meeting of the Philadelphia Committee on Kashrut decided to test prices by having a group of housewives make unannounced purchases in both Kosher and non-Kosher retail stores for a direct check-up on price differentials.

Israeli Protest UN Jerusalem Plan

JERUSALEM—(WNS)—Memo meetings and a monster demonstration were held by Jews of this city over the week-end to protest the United Nations proposal to internationalize Jerusalem. Tens of thousands of people turned out at a demonstration called by the municipal council which was addressed by prominent leaders and adopted a resolution opposing "foreign rule" of Jewish Jerusalem.

Fourteen workmen have already started operation of the factory for the assembly of alarm clocks recently established in Haifa.

Bernadotte Rites Held in Jerusalem

JERUSALEM—(WNC)—Memorial services were held this week-end in Jerusalem for Count Folke Bernadotte, United Nations mediator who was assassinated in this city last year. All of the city's diplomatic corps, together with representatives of the Israel Government participated.

First With The News
The National Jewish Post



L' Shema Tova

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